CURRENT ANECDOTES

AND METHODS OF CHURCH WORK.

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ILLUSTRATIONS FROM LIFE.

By Contributors and the Editor.

NOTE:—The first fifteen illustrations were submitted in response to the request made in the April and May issues of Current Anecdotes. Of those received up to April 15th, the best submitted was that of Andrew Mayill. Illustrations arriving later will be judged in the competition for the July issue.

TRIALS ARE BLESSINGS DISGUISED. (437)

Heb. 12:7; Ps. 25:10; 1 Pet. 1:7, 4:12

A traveller was once starting on a long journey to a distant town with his horse and trap when a young, anxious-looking woman with a baby in her arms came hurrying up and begged to be taken too, as she had missed the coach and was going to see her sick husband. They had not gone far when the wind blew almost a gale, driving the snow with cutting and blinding fury in their faces. Their road lay over a high and open moor; and the cold was so intense that the traveller had to keep up his warmth by dismounting and running by the horse's side. Meanwhile the woman, after crooning a lullaby to her child, fell into silence. He tried to persuade her to dismount also, and to invigorate and warm herself by exercise, but she feared to expose the infant. After an interval, he spoke to her, but no reply came, and to his horror he found her sinking into that fatal sleep, which finally ends in death. He tried to arouse her, but in vain. He thought of the might of a mother's love, and it occurred to him that what she would not do for herself, she might do for the child. With difficulty he lifted mother and child from the trap and placed them on the road. The movement aroused her somewhat. "What are you doing?" she asked drowsily. He replied loudly and roughly, "I am going to take your child from you"; and with that he tore away the infant from her arms, wrapped it in his great coat, leaped into the vehicle and drove quickly on, while the little one, disturbed by the change, gave a shrill and wailing cry, which went to the mother's heart. "My child! My child!" she cried, and in a moment was on her feet running madly after the vehicle. For well nigh a mile she ran thus, till, on coming up to the conveyance, which had now slacked its pace, he took her up again. When she learned the real motive inspiring this apparently cruel deed and that her life was saved by it, she had only thanks to offer her wise benefactor."—London Quiver.—Andrew Magill.

FAITHFUL TO THE END. (438)

Rev. 2:10 (last clause); 1 Cor. 4:2.

Mark Twain in a beautiful description of Pompeii says: "Perhaps the most poetical thing Pompeii has yielded to modern research was that grand figure of a Roman soldier, clad in complete armor; who, true to duty, true to his proud name of a soldier of Rome, and full of the stern courage which had given that name its glory, stood to his post by the city gate, erect and unflinching, till the hell that raged around him burned out the dauntless spirit it could not conquer."

What an example of faithfulness to a trust! This should shame any who would flinch when tried in the name of the great conqueror.

There is no name like Jesus to inspire courage. There is no name that carries with it such dignity and honor. To be able to say, "I am a Roman, or a Greek, or an American," means little beside the claim, "I am a Christian." Service under Christ's command has ever inspired men to noble deeds and sacrifices, from the time of Nero until now.

Loyalty to Christ even in the face of death is characteristic of his true followers.—A. A. B.

GOD WITHOUT AND WITHIN. (439)

Luke 17: 21.

Concerning the greatest disaster of the age, in Martinique, a New York Herald dispatch says that:

Piles of dead in the vicinity of the site of the cathedral tell a story of the attempt to find sanctuary and refuge in the great structure of worship. Men and women panic-stricken at the catalcysm turned in the moment of their despair to the cathedral and were apparently overcome before they could reach its doors.

From the positions of the bodies the opinion is formed that many were overcome almost before they realized the extent of the peril. Many of the bodies are in lifelike positions, as though death had come with a breath, as indeed may have been the case.

Not a drop of water was procurable ashore. The darkness caused by the clouds of volcanic dust shrouded the town and continuous subterranean rumblings added to the horror of the scene.

Parents want children baptized in church, men and women want to be buried from churches, and in disaster seek its doors, but the true Christian has the Kingdom of God within him, and out of him flows rivers of water.

TRIALS: DISGUISED BLESSINGS (440)

Heb. 12: 7; Ps. 25: 10; 1 Pet. 4: 12.

There is an old classic legend which tells of a volcanic fire that swept over the slopes of the Pyrenees, destroying all the vineyards and their tender grapes and filling the inhabitants with dismay; but its intense heat opened fissures in the rocks, through which gleamed veins of silver which soon enriched them and compensated manifold for their loss.—A. M.

SPIRITUAL PARALYTICS. (443)

Matt. 25: 28; Mark 8: 18; Rom. 11: 10.

"There is a member of the crustacean family which exhibits all grades of degradation according to the depths at which it lives. This creature—cymonomus—which, when near the surface, has fully formed eyes upon movable stalks, at a depth of a few hundred yards exhibits movable stalks without eyes; and at 1,500 yards the stalks are fixed, and end in spines. We might add that this illustrates the manner also in which men may lose their eyes—their power of moral and spiritual vision—according to the depths at which they habitually live."—"Through Science to Faith." P. 197.—J. E. Russell.

WITH OR AGAINST CHRIST. (441)

Matt. 12: 30.

According to civil law, it is only possible for a jury to bring in two verdicts, either guilty or not guilty. In the sight of the law a man is either a criminal or else innocent. There is no half-way position.

So with God's law a man must be either one thing or the other—a criminal by breaking the law or innocent through the righteousness of Christ. There is no neutral ground. "He that is not with me is against me."—A. J. W.

CHRIST DIED TO GET THE BEAST OUT OF MAN. (442)

2 Pet. 2: 12; Jude 10.

Prof. Graham Taylor recently told of a discussion at the Chicago Commons, when one speaker, a professional man, advocated what he called the philosophy of power. He said: "I am tired of hearing the Golden Rule urged upon the working man. It never has been, is not, and never will be carried into practice. The struggle for existence is the law of nature, and the survival of the fittest is the conclusion of science. Competition is the principle of commerce and industry. Might, then, is the only right. To stop for the weak is to retard progress." A workman, also a socialist, then arose, quoted Prof. Drummond's book, "The Ascent of Man," "There is a struggle for the lives of others in nature as surely as for the life of self," and then proceeded to say: "I have read elsewhere that there is less of the struggle for the life of others in the carnivora. Your evolution must have been arrested at that point. But men! It is to get the beast that is in man out of all of us that Christ hung on the cross, and it makes a fellow's heart full to think he had to die for that."

RAYS FROM A DEVOTED LIFE. (444)

Matt. 14: 29; Matt. 5: 14-23; Gen. 12: 2.

We have in the "Man from Glengarry" somewhat written of a devoted Mrs. Murray, who went about doing good, also speaking well, because she lived well. A few of these may be suggestive. Good as she was, it is said she conducted her Bible class of youth and men with effort.

"It was only her conscience and her fine courage kept her from turning back from this her path of duty."

"She was of those to whom it is given to speak words that will not die with time, but will live, for they fall from lips touched by the fire of God."

"When I am here," with Mrs. Murray, said Harry St. Clair, a son of a wealthy lumberman, whose mother was dead and his home presided over by an aunt, "I feel like doing something with my life, but when I am at home I only think of having fun."

"When I come to your city," she said to Harry, "and see all there is to do I wish I were a girl again and I wonder that people think life is just for fun." To their inquiry she replied: "Yes, I get tired, but what of that fun." As you say, it passes; music stops; books get done with; but the good shall unweariedly work after I am laid to rest."

Ranald, the choice young man of the book, felt he must make known to Mr. Thorp, a prospective buyer of a tract of timber, that it was not as represented by Mr. St. Clair of the firm in which he was interested and manager. It was about to be sold for $100,000 and his firm needed the money, else financial reverse. The evening before the office conference with Thorp and St. Clair, Ranald spent with Mrs. Murray. At that parting "he knew well what he would say next morning." He wondered at himself that he had ever been in doubt as to his course. While he was not in the other

world its atmosphere was thrown about him. In the clear light moral perception was easy and in her presence it was not easy to do wrong. Such power she gathered in her humble service for others in the Indian land. "I will bless thee and thou shalt be a blessing" is not peculiar to Abraham.—J. F. M.

RECEIVED IN RAGS. (445)

Isa. 55: 6-7; Lk. 15: 11-32; Lk. 19: 10; Jno. 6: 35; Jno. 6: 37.

Richard Carvel, the hero of Winston Churchill's book, is betrayed into the hands of a pirate crew, taken on shipboard and carried out to sea. The ship is captured in mid-ocean by a merchantman, commanded by Captain Paul, who receives and befriends the hero. Arriving in London desolate and in rags, Carvel remembers that his father has a London agent, to whom he goes for assistance. The agent, however, refuses to believe his story, and, thinking him an impostor, tells him to seek identification.

Carvel remembers an old friend of the family, Mr. Manners, who had come to London seeking a rich court marriage for his daughter, Dorothy. Arriving at the elegant mansion, the heir of the Carvel estates in America, meets Mr. Manners and a duke at the gateway. He tells his story, confident of sympathy and help. Although recognized by Mr. Manners, yet because of his rags, which give offense to his lordship, he who should have befriended him, coolly and mercilessly dismisses him as he would a beggar with a shilling.

In this manner man, proud and self-seeking, receives a seeming outcast. Christ's way is wholly different. When the heirs of salvation, in their rags of unrighteousness, turn to Him with penitent hearts, He receives them as His children and restores to them their riches.—F. E. Dodds.

THOROUGHNESS. (446)

Eccl. 9: 10; 1 Cor. 10: 31.

Booker T. Washington, the founder and head of the famous Tuskegee Institute, who recently received the honorary degree of LL. D. from Harvard University, was once in slavery. When as a youth he presented himself at Hampton seeking admission as a student, he was so unpromising that for a time he was in danger of rejection. But he passed a successful examination in the following manner: After he had been waiting several hours, and other boys had been admitted in preference to him, the head teacher said to him: "The adjoining recitation room needs sweeping. Take a broom and sweep it."

Booker swept the recitation room three times. Then he dusted it four times—all the woodwork around the walls, every bench, table and desk. Besides, he moved every piece of furniture and cleaned carefully every closet and corner in the room. When he was through he reported to the head teacher. She was a "Yankee" woman, who knew just where to look for dirt. She went into the room and inspected the floor and closets; then she took her handkercief and rubbed it on the woodwork about the walls, and over the table and benches. When she was unable to find one bit of dirt on the floor or a particle of dust on any of the furniture, she quietly remarked, "I guess you will do to enter this institution.—Autobiography of Booker T. Washington, p. 52.

UNFINISHED AND FINISHED. (447)

Matt. 6:33; Mark 8: 36-37; John 9: 4; 19: 30.

"The Diamond King" of South Africa, who had an international reputation as a great organizer and promoter of stupendous enterprises, significantly lamented on his deathbed, "So much to be done, and so little done." Meanwhile millions were meditating on the life and death of One who had on earth not where to lay His head and in death only a borrowed grave for His body, and yet who could say in triumph of His wonderful work, "It is finished." Surely life is more than gold and diamonds, and we do well to learn from Him, the Saviour of the world, that it profits nothing, though we gain the whole world, if, in doing so, we lose our own souls. Cecil Rhodes placed his enormous wealth at the service of his country, and steadfastly kept before his eyes as his chief ambition, "empire building." If Christians were half as devoted to the extension of the kingdom of their Lord as the "Diamond King" of South Africa was to the expansion of the British Empire, they would have little difficulty in making sacrifices in its behalf.—W. L. H.

HE HAS THE KEYS. (448)

Isaiah 45: 2; Phil. 4: 19; Matt. 16: 19.

Traveling alone from Ohio to Southern California, prayer was offered for the presence of my Father and for special help in Chicago during two and a half hours' wait in a strange depot at night and in arranging for a sleeper and getting on the right train. While purchasing my sleeping car ticket I heard a name spoken behind me with which I had been familiar. I remembered at once that a gentleman of that name whom I had known was a depot official in Chicago. I turned, and just behind me was one whom I at once recognized as my old-time friend, though I had not seen him for over twenty years. I spoke to him. He knew me and asked why I was there and where I was going. I said "I am starting to California." "Well," said he, "your train is in." "Yes," I said, "I know it, but the gates are not open and will not be for near two hours." Then he said "But I am the man who has the key; come and I will help you on the right train." And with a song of praise in my heart I walked out behind him, past other passengers, depot officials and others who looked in amazement as I went through the gate into the car, not having had to wait five minutes in the depot. "He knows the way. He holds the key."—Mrs. C. N. H.

HEAVEN'S BLACK LIST. (449)

Acts 4: 12.

A favorite snare of Satan's is salvation by works. The just shall live by faith is an emphatic Bible doctrine. The man who comes to heaven expecting admission on the grounds of respectability or good character will be blacklisted. When an employee is in disfavor

with a company he is sometimes not only discharged but his name is placed on the black list. Other companies are in some way notified and they also refuse him employment. The discharged man may even be given a recommendation that reads well, but some secret sign shows him to be on the black list.

I once read of a man who was discharged. He was given what he thought a good recommendation. But somehow wherever he presented it he was refused employment. Other men were given positions, but he was not. On comparing several recommendations he found that on holding them to the light there was the figure of a crane in the paper. When a man's recommendation was genuine the crane was whole. When the man's name was on the black list the head of the crane was not there, the paper being so cut as to sever it from the body. This man's recommendation had the secret sign of black list. The head was severed.

So many men are blacklisted from heaven. Many a man may have a character which reads well to his fellowmen. "This man is honest; he is a decent and respectable citizen; he treats his wife and children decently, at least does not abuse them. He is perhaps a moralist, expecting to be saved. It seems to men that his recommendation must admit him to heaven.

But God takes the recommendation of his good character and holds it up in the strong light of His own matchless purity and holiness and there appears the pride, the anger, the rebellion, the wickedness and filth of that heart.

SHEDDING DEAD WORKS. (450)

John 10: 10; Gal. 5: 16; 1 John 5: 12.

In my drives through the country during the winter and early spring, I have frequently noticed many dead leaves clinging to the trees. Neither the bitter cold nor fierce winds could drive them from their position. No power seemed sufficient to detach them from the mother tree. Within the last few days none of these leaves are seen occupying their old position. What new power has been working? The power of life. The tree has become possessed of a new vitality. The leaves that could resist any external force could not resist the power of an inner life. Men try to conquer sin by external means and fail. They imagine that by means of resolutions, environment, victory can be theirs. Still the sin clings, month after month. There is only one way by which a man can conquor sin and that is by possessing the Spirit of life, the life of Christ.—A. Steuart.

SHORTCOMINGS. (451)

Matt. 7: 3; Luke 6: 41; Heb. 8: 12.

A man was painting a church in a country town. He had almost completed his work when a young man came along, and looking up he spied a small spot which the painter had failed to cover. "Say, mister," said the youth, "don't you see that place you missed?" "Say, boy," replied the painter, "don't you see all this big side I have done?" and went on with his work. How like human nature it is to take note of the failures in a Christian's life, however small they may be, and to overlook the good things he has done for the Church and the world. One misstep, one unguarded word, one unkindly act, will attract the attention of the gainsayer and gossip, while "the work of faith" and "labor of love" are forgotten, but "God is not unrighteous to forget your work and labor of love," and "if we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—E. A. Wells.

REFUGE OF LIES. (452)

Isaiah 28: 17.

An English paper says that, after concluding a lecture, Mr. Bradlaugh called upon any present to reply to his arguments. A collier arose and spoke somewhat as follows: "Maister Bradlaugh, me and my mate Jim were both Methodists till one of these infidel chaps came this way. Jim turned infidel and used to badger me about attending prayer-meeting; but one day in the pit a large cob of coal came down upon Jim's 'yead.' Jim thought he was killed, and, ah! man, but he did holler and cry to God." Then turning to Mr. Bradlaugh, with a knowing look, he said: "Young man, there's now't like cobs of coal for knocking infidelity out of a man." It need scarcely be said that the collier carried the audience with him.

WHERE SHALL I SPEND ETERNITY? (453)

1 Peter 4: last part 17.

A lady had written on a card and placed on the top of an hour-glass in her greenhouse the following simple verse, from one of the poems of John Clare. It was the season when the flowers were in their highest glory:

To think of summers yet to come,
Which I am not to see;
To think a weed is yet to bloom,
From dust that I shall be!

The next morning she found the following lines in pencil, on the back of the same card:

To think when heaven and earth are fled,
And time and season's o'er,
When all that can die shall be dead,
That I can die no more!
Oh! where will then my portion be?
Where shall I spend eternity?

GOD'S CAMERA. (454)

Mal. 3: 5; 2 Cor. 5: 10.

Within a short time there has been in the city of Boston two strikes of considerable magnitude. The first by teamsters alone, and the second by teamsters and freight handlers.

During the strike one firm who employed non-union men was greatly troubled by sympathizers of the strikers who cut the ropes which held the cases on the wagons, thus allowing the cases to fall on the street. This not only hindered, but was likely to break goods packed in the cases; it also happened that while the drivers were getting the cases back on the truck that the men would cut the harness. It was impossible for the police to see everything so there was difficulty in getting the offenders punished.

The firm in question hit on a novel plan for identifying the culprits. Along with the driver

they sent a man with a camera and when a suspicious looking character came near the truck a snap-shot was taken of him, and if he transgressed the law the picture was presented in court as a swift witness against him.

There was no such thing as proving an "alibi" with such a witness as that.

Whether or not the recording angel is taking of people a snap-shot when they transgress it might be hard to prove, but this we know, that every one whose picture was secured while doing wrong was convicted, and we know this, that every one must stand before God in judgment, and none who have broken God's law will escape. His all-seeing eye will locate every transgressor.—J. W. Gillies.

REVERENCE LACKING IN CHURCH. (455)

Ex. 3:5; Psalm 111:10; Heb. 12:28; Ezek. 28:18.

One of the greatest among the younger pianists, a pupil of Paderewski, had completed the first double number. Under the limpid touch of the master the piano became animate with sweetest strains. Now the music seemed to trickle forth in drops of melody like the tiny stream rippling over its pebbly bed, now swelled louder and louder till every string echoed and reverbrated like deep-toned thunder. The audience sat hushed, silent, spellbound, then spoke their delight in rapturous applause. The artist rose, repeatedly bowed his acknowledgements and seated himself at the instrument for the second half. Instantly the people in the great hall grew still as death. He touched lightly the opening notes, then ceased and looked down into the audience. Toward the front a half dozen persons were endeavoring to find their seats and a slight confusion resulted. There was a little delay in finding their places and still the pianist waited with folded hands until all was quiet. By his attitude and action he seemed to say, "My art is worthy the reverent attention of every individual present." Then recommencing, he played the piece to its conclusion.

And are the services of the sanctuary, the messages of His servants, the Word, the ordinances and statutes of the Lord, yea, God, himself, worthy of less reverence than the art of man? Truly, "the fear (reverence) of the Lord is the beginning of wisdom."—M. J. Winchester.

OLD NEWS BUT GOOD NEWS. (456)

John 9:25; Job. 19:25; John 8:32.

Some time ago an evangelist traveling on the cars was singing to himself the song, "I've Been Redeemed." A fellow passenger, hearing, joined him in the song. After singing the evangelist put the question to the stranger, "Have you been redeemed?" "Yes, praise the Lord," was the answer. "May I ask long since?" "About nineteen hundred years ago." The reply was astonishing and thoughts of insanity were astir in the mind of the evangelist. "Nineteen hundred years ago?" "Yes, sir, but I'm sorry to say it's not much more than a year that I have known it."

A lawyer once hunted the States for a man to whom there had been left a large fortune. He was found at last in California, an inmate of the poorhouse. If he had only known what was his what a change it would have wrought for his good. Christ died for all men. How few know the fact compared to the many that are ignorant of it. "I know that my Redeemer liveth."—George Cavanagh.

DAILY PROVIDENCES OF GOD. (457)

It was during a testimony service and a young man arose in his place, and with glowing face said: "My Christian friends God is better to me than I deserve. While crossing a bridge this very morning on my way to this service my horse stumbled and came very near pitching me over to the depths below, but by the providence of God I was saved."

An old man then arose in his turn, and heavily leaning on his staff, said: "All praise to my Heavenly Father, who is better to me than even to this young man. I rode across that same bridge this morning and my horse didn't even stumble."

Poor mortals! Does God have to make our horses stumble before we will recognize his unceasing care for us?—Leonidas Robinson.

SAVED BY A LOSS. (458)

Ps. 51:17.

A fresco artist, standing on a high scaffold, had given the finishing touches to his work, and wholly absorbed in the realization of the vision of beauty he had held so long in his soul, he began stepping backward, when a brush flew swiftly by his head, striking and marring his work, causing him to run slightly forward. One more step backward and he would have been cruelly mangled on the timbers a hundred feet below.

It spoiled the art, but saved the artist. Of course the artist didn't understand. Of course he was filled with wrath for the moment. The artist "saw only in part." When he saw "the end from the beginning" his wrath gave place to the deepest gratitude to the kindly hand that threw the brush.

There will come a time, my friend, when you will give God praise for the marring of some fond earthly plan.

LOVE EXEMPLIFIED. (459)

Jno. 15:13; 1 Jno. 4:10; I Jno. 4:13.

One day as a gentleman was walking in Eastern Pennsylvania across one of numerous and deeply-pitted limestone sections so common in that part of the State, he heard a distant mournful sound seemingly expressive of great distress. He stopped, listened, and noticing the direction from which the wail came, he walked toward it and soon found that the sound he heard was the pitiful howl of a dog that had fallen into one of the excavations. The gentleman called together some neighbors, among whom was the owner, who had missed his pet dog for nearly two weeks. After the dog was lifted out he clung to his benefactor, and no coaxing would induce him to go home with his owner. He went home with the man who was the means of rescuing him from the pit. If men were only as grateful to their Saviour. But often they turn and follow their old owner, Satan.—G. K. M.

WATCH AND PRAY. (460)

Mark 13: 33; Matt. 26: 41.

Success is very likely to leave the standard of those who lean so hard on prayer that they neglect their own responsibility. This is well illustrated by an incident of history:

In the month of August, 1704, while the war of the Spanish Succession was raging, a combined British and Dutch fleet appeared before Gibraltar with a force of five thousand soldiers. For several days they bombarded the place, spending much powder to very little purpose for the natural advantages of the fortress were so great that the little garrison of one hundred and fifty men set them at defiance.

At last a saint's day arrived, and all the Spanish soldiers went to church to pray against the heretic besiegers. But they had not reckoned upon the climbing powers of British sailors, a party of whom ascended the rock at a very difficult place, which would have been absolutely inaccessible had the Spaniards been on the alert. The pious garrison came out from their prayers to find their fortress in the hands of the English, who have kept it ever since.

IN PAPA'S TRACKS. (461)

Eph. 5: 1-2; Ps. 17: 15.

Our family spent a part of last summer in the Rocky mountains. One day while we were out for a stroll we came to a very narrow place in the path; above was a high mountain with almost perpendicular walls; below a deep and dangerous canyon; besides, the path was covered with loose and slippery stones. To insure greater safety in passing over this point of danger, we joined hands. I took hold of my little daughter's hand, she in turn took hold of brother's hand, and mamma came next; thus in chain fashion we started over the slippery path. As we were about half way across the place my little daughter exclaimed very earnestly: "Papa, be careful where you step; I am walking in your tracks!"

Parents, has this scene no lesson for you?—O. M. Hyde.

LIVE WIRES AND LIVE CHRISTIANS.

Acts 5: 8; Rom. 12: 1; 1 Cor. 14: 15. (462)

During the recent storm in Philadelphia we heard much talk about "live wires;" they were much in evidence during the day and night of dreadful wind, rain and ice. Telegraph and other wires were carried across big electric cables and instantly made to hiss and spit like things of animation. Everywhere "live wires" was the topic of conversation, especially among children. On my way to school the Sunday following the storm, I heard a little girl say to a four-year-old boy, "Now, look out, over here are the live wires." He had heard so much about live wires, boy that he was, he expected to see them walking and giving every evidence of life. So he said to the girl, "Will they bite?" "No," she answered. "Then can they walk?" said he. "Why, no," said she. "Then they ain't alive," said he, rather scornfully. A very natural conclusion for a boy of four to arrive at. It seems to me the world expects of us who have come in contact with Jesus Christ some signs of life and Christian vitality. In this it has not been disappointed. The Church of Jesus has a long list of the faithful who have touched the Master and been charged with a power which is lifting the world out of its sin and wretchedness. Everywhere in the business, political and social world there are unmistakable evidences of the New Life in Jesus Christ.—S. T. Nicholls.

GOD'S RECORD TREE. (463)

John 17: 17; 1 John 5: 11; 2 Pet. 1: 21.

In an old family record in the Bible I find the dates given when my parents were born and married; also the dates of the birth of my brothers, sisters and myself. I do not doubt that record. I have every reason to believe it is true.

In the Bible I also find a record of what God would have me know about the birth, life, death, resurrection, ascension and mediation of His Son, revealed to be the Saviour of sinners like me. Why should I doubt it? Is there not every reason to believe it is true? If I do not believe it I am all "at sea" regarding the purpose of my life and its final outcome. I am "without God and without hope in the world."—J. W. Love.

NOW THE ACCEPTED TIME. (464)

2 Cor. 6: 2.

At every service souls were seeking Christ. Friday evening a young man came, but did not get saved. Saturday evening he was again at the altar. He plead earnestly for salvation. He felt that he could not go away that night without first finding peace. Late at night the victory came and he was happily converted to God. To every indication he was in the vigor of health and young manhood. Sunday morning it was noised abroad that he was ill. He rapidly grew worse. Before noon a physician came, and soon after, the second physician was called. About 5 o'clock his spirit passed away. During that day's sickness the burden of his thoughts was, "Twenty-four years of life, and only saved last night. Would to God that I had yielded sooner. Into the kingdom last night, into heaven tonight. Only one day for Jesus on earth."

He plead with his friends and loved ones to come to Christ and be saved at once.—Rev. J. H. Wood.

VAIN EXCUSES. (465)

Rom. 1: 20.

While fishing at Madison Lake the writer was catching crabs for bait. He raised a stone and a crab dashed backward from under it, and took refuge under another stone. This process was repeated until the last flat stone in that immediate vicinity was raised, when the crab, having no further refuge, was captured. Many people are like this crab, they take refuge under an excuse when asked to come to Christ. When they are driven from the shelter of that excuse they back under

another, but when the judgment day has come the last excuse will be lifted and they will stand in the open before God.—Rev. R. T. Craig.

'HUSBANDS LOVE YOUR WIVES." (467)

Eph. 3: 25.

A nice young man, a bookkeeper not long married, was washing the dishes for his wife, the domestic being absent, and, breaking a dish, cut his thumb. He applied for indemnity under his accident insurance policy. The manager of the company replied, noting the unprecedented reason of the request, and stating that he had conditioned its granting on the votes of the clerks in his office. They all were women and agreed that a man who so loved his wife as to be willing to wash the dishes ought to have an allowance and a good one from the accident insurance company if he were hurt in the process.—John Herron.

A FAITHFUL WITNESS. (468)

Numbers 23: 10 (last part).

It is related of the late Prof. Henry Drummond that when he was about to exchange time for eternity he asked his physician to play for him the hymn commencing "I'm not ashamed to own my Lord." As the physician did so, the dying man tried to sing the words which he so much liked and which so well expressed his faith. A beautiful conclusion of a consecrated and highly useful life! In life and in death he worthily confessed his Master.

CHILDREN'S DAY ILLUSTRATIONS.

MARTYR SPIRIT OF A WESTERN GIRL. (469)

Matt. 5: 10; Matt. 10: 37; Matt. 10: 28; Rom. 8: 17.

Some years ago a Christian worker doing mission work in Kansas City, Kansas, found a girl 13 years old, invited her to the mission; she came and soon found Christ and became a child of God. Her conversion wrought such a change in her life that her Christian light was revealing some of the hidden things of darkness in the home. Her father, one of the lowest types of humanity, weighing 225 pounds, was an illegal saloonkeeper, living with a woman not his wife, and other things taking place in the home that it would be a shame even to mention. The father, not willing to have these things uncovered, forbid her coming to the mission. But the girl still lived Christ. This became intolerable for this giant of sin, and as threats did not avail, he decided on a still more inhuman course. Calling his child in the back yard, he grabbed a blacksnake whip and commenced to lay heavy blows upon her poor body that could be heard a block away, supplementing each with an awful oath, declaring he would thrash the Christianity out of her, and finally said he would kill her. Note her reply. With eyes filled with tears, she said, "Papa, you may kill my body, but you cannot kill my soul." Such was the fortitude and courage of a little girl. God sustained her by His grace akin to martyr times. He is just the same today.—Owen Umsted.

GRACE BEFORE MEALS. (470)

Ps. 103: 2; Matt. 26: 26; Rom. 14: 6; Isa. 11: 6.

A little girl, just a few years old, went to live with her grandparents. When she was there she was accustomed to see her grandfather ask the blessing before each meal. After she returned home and the family sat down to dinner with neither the father nor mother offering to return thanks, she looked at her father first and said, "Daddo," then at her mother and said, "Muddy" (her word for mother) in such a reproachful tone. Then looking at them again, she repeated the words. The parents could not see what she wanted, but she then bowed her head and said, "O Lord, bless the food. Muddy and daddo can't."

It is needless to say that the mother, who was a professed Christian, felt reproved. "And a little child shall lead them."—H. W. M.

MOTHER LOVE. (471)

Eph. 1: 18; Isa. 49: 15.

In Wisconsin a few years ago, a train was derailed. The burning sleepers rolled down the embankment and piled one upon the other. A man, in passing, heard a sound from the window of an overturned sleeper. Stooping down, he saw a woman's bloody hand just breaking through the glass. "Oh, madam! would to God I could save you, but I can't!" he cried. She reached back and brought out a little babe, and with her poor burned and lacerated hands held it up, saying, "No, but you can save my babes; the lockets will tell they have a father," and she handed the second, and, sinking back, expired with a smile. What more beautiful figure could He use! Will a mother forget? But then a mother might forget. In a recent flood the waters rose about the cottage of a poor woman with one little babe. Men came in boats to take her off, but the current was swift; they could not stop, and she dared not jump. They came again, and cried: "Jump! jump!" But she dared not jump. She only cried and hugged the child. Again they came and cried, with oaths, "If you don't jump in this time you can stay there." And as the boat swung by she threw her child into the flood, but jumped and saved herself. When she was seated in the boat, she said, "Where is my child?" "You dropped it into the flood," they answered. And through the night she wept and sobbed, "I forgot my child to save myself. Oh, that I had died for my child!" "Ah, yes," says God, "she may forget, yet will I not forget thee."—T. D. Kerr.

SUCCESS. (472)

Matt. 16: 24.

John Greenleaf Whittier once laid his hand on the head of a 15-year-old boy and said, "My boy, if you want success, identify yourself with some unpopular but noble cause."—Doctrine v. Deed, p. 123.

"GOD SO LOVED THE WORLD." (473)

"When an old Scotchman once heard the text announced, 'God so loved the world that He gave His only begotten Son,' he exclaimed, 'Oh, that was love indeed! I could have given myself, but I never could have given my boy.' "—Doctrine v. Deed, p. 62.

MERCIFUL LION—UNMERCIFUL MAN. (474)

Isa. 11: 6.

A gentleman, going through the zoological gardens in London, when the rules were not so strict as they are now, had with him a little unruly dog. Coming to the lion's cage he said to the keeper, "You may throw that dog to the lion." The keeper chased the little dog around until he caught it, opened the door, and cast it into the cage. The big lion looked at it as it lay trembling before him, then reached out one paw and stroked its head, and then the other paw and stroked it; and finally drew the trembling little creature up to himself. They made friends. A few weeks afterwards the owner of the dog, passing through the garden, thought he would go around and look at the cage into which his dog had been cast; and there, looking through the bars of the cage was the little dog, walking around as independent as the lion, perfectly safe. Said the man to the keeper, "I have repented of my angry fit; I believe I will take that dog home again. The children have missed it." "Well, here are the keys," said the keeper, "help yourself." But he dared not open the cage. That dog, under the protection of the lion, was perfectly safe. Now, the lion, with one stroke of his paw, could have crushed the little animal to death; but, when he saw fit to throw the strength of that paw over the dog for protection, he was safe.

GOD AND STARS. (475)

2 Cor. 4: 18.

Of all the beauty in the natural and moral worlds, on earth and in the heavens, we may say as our last word of interpretation of it, and our highest wisdom, as a child said when gazing into the beauty of an evening sky, "Mother, I know what makes it so. God gets above it and shines through it."—Through Science to Faith, p. 158.

DUTY GIVES POWER. (476)

Sam. 3: 4.

On one occasion the Duke of Wellington, while out hunting, called to a boy to open a gate for him. The boy answered that he had strict injunctions from his master not to allow anyone to pass. The duke humored the lad's obedience to duty and beat a retreat, whereupon the lad shouted, "Hooray! Hooray! I've done what Bonaparte could not do; I've turned back the Duke of Wellington."

DEATH OF A LITTLE PRINCESS. (477)

1 Kings 17: 22; 2 Kings 4: 35; Matt. 17: 18; Luke 9: 38.

A little daughter of Charles I died when only four years old. When on her death-bed she was desired by one of her servants to pray. She said she could not say her long prayer, meaning the "Lord's Prayer," but that she would try to say her short one. "Lighten my darkness, O Lord God, and let me not sleep the sleep of death." As she said this she laid her little head on the pillow and expired.

SWEARING. (478)

Ex. 20: 7.

A little boy came in to his mother one day, saying, "Mother, the boys out there are swearing, and I would not play with them, but came right into the house!" "Swearing!" said the mother, who thought perhaps her child was too young to know what profaneness was. "What is swearing, my child?" "Why, it is saying 'God' outside of their prayers."

OLD ENOUGH TO DIE TO BE SAVED. (479)

2 Tim. 3: 15.

Ben Syra, when a child, begged his preceptor to instruct him in the law of God; but he declined, saying that his scholar was as yet too young to be taught these sacred mysteries. "But, master," said the boy, "I have been in the burial ground and measured the graves and find some of them shorter than myself; now, if I should die before I have learned the Word of God, what will become of me then, master?"

POSITIVE AND NEGATIVE. (480)

Mark 10: 15.

Chateauneuf, keeper of the seals of Louis XIII, when a boy of only nine years, was asked many questions by a bishop, and gave very prompt answers to them all. At length the prelate said, "I will give you an orange if you will tell me where God is?" "My lord," replied the boy, "I will give you two oranges if you will tell me where he is not."—Modern Eloquence.

CHILD AND A FUNERAL. (481)

John 11: 26.

From Children's Sayings, published by Dodd, Mead & Co.

My little girl, three or four years old, walking out one day saw a funeral. Telling us of it next morning, some one kindly and solemnly said that one day she too must die and be buried. An emphatic denial was the immediate reply.

"Oh, yes, dear, indeed you must."

I glanced anxiously at my child, for I had purposely kept the subject of death away from such little ones. Never shall I forget the horror expressed on that young face, instantly succeeded by a look and tone of glad triumph as she appealed to me.

"No, I shan't; shall I, mamma? Jesus died instead of me, and I shall live forever."

After a short prayer for aid, I replied,

"Well, dear, your body must die, but your body is not really you. Your soul's you; that which thinks and feels and loves."

She seemed satisfied, but I wondered if she understood. A week later she looked up at me and said, "My body will die, but my body is not me; my soul's me, isn't it, mamma?"

CHILD'S VISION. (482)

A child said, "When I say my prayers I always see everything. When I say, 'Deliver us from evil,' I see God going out with a spear to fight Satan; and when I say 'Forgive us our trespasses,' I see him with a big rubber cleaning a blackboard."

SILENT MUSIC. (483)

It was pretty to see a city child in a copse carpeted with wild hyacinths. She gathered great bunches of the blue flowers, and shaking them on either side of her head, cried, "They ring the sweetest music I have ever heard."

STARS AND CHRIST. (484)

Ps. 19: 1; Dan. 12: 3.

A child of about five was staying at the house where at that time I most frequently visited. She was put to bed one evening without the curtains of her room beng drawn. It was one of those nights when clouds come over and veil the sky and then disperse. Some one went up to see whether the dear little girl was asleep.

She said, "The stars all went in just now, and then came out shining brighter than ever; I think they must have gone to look at Christ."

SUGGESTIVE THOUGHTS

For Sermons on National Affairs and Fourth of July Orations.

LOYAL PREACHER REBUKES A KING. (485)

2 Sam. 12: 4-6.

In the course of his sermon at the London City Temple, a short time ago, Dr. Joseph Parker referred to certain shortcomings of his sovereign, King Edward VII, in a way that carried a conviction of his sincerity, and received even applause from his audience.

"Pray for me," said Dr. Parker, "that I may speak delicately, loyally. If the King brews beer, what can be wrong in the subject drinking it? What the King does is likely to be imitated by others. His Majesty is more than a man, and must regard all questions from a kingly viewpoint. If the King goes to a Sunday concert, as he did recently, he deals a deadly blow to the Englishman's Sunday. The King cannot attend a Nonconformist place of worship, but he can go to a Sunday concert. If the King, who is the head of the Church and defender of the faith, can violate the English Sunday, what can the people do but follow in his steps? I would rather give a great sum in gold than appear to be disloyal, but I cannot be disloyal to Christ, and it is better that these things should be said."

CONQUERED WITH THE CROSS. (486)

Gal. 6: 14; 1 Cor. 1: 18.

During perilous times in ancient Rome, there were two aspirants for the throne, Constantine, a professed Christian, and Maxentius, a fierce fanatical Pagan. The conflict appeared to be between Christianity and Paganism, between Christ and the devil. Constantine relates that about noon, when in prayer, on his march, a flaming cross appeared in the sky with the words "In this conquer." He thenceforth displayed the standard of the cross in the army and fought in the name of Christ and was victorious. So, too, the Christian, to whom is reached out the "starry crown," must meet temptation, trial and sorrow in the name of Christ and by the power of the cross he shall conquer. Yea, "we are more than conquerors through Him who has loved us."

TWIN FOES OF THE REPUBLIC. (487)

SALOON.

At Akron, O., Saturday evening, April 5th, 1902, seven Christian men, representing four denominations and five different churches, made a census of 13 of the 165 saloons and duran hour and a half, found, by actual count, 1,754 men and 54 women therein; each man aiding in the census entered each saloon, counted those in the place, then took up a position enabling him to count all entering for three-quarters of an hour in each case.

Sunday morning, April 6th, a census of the male attendance at eighteen churches, including all the large down-town ones, and the total number found to be 880. It is only fair to state that the weather was bad on the morning in question, perhaps an allowance of 25 per cent. increase for a fair day would not do violence to the truth and normal conditions.

Akron is no worse than other places, but figures for that place were up-to-date.

MORMONISM.

The peril of Mormonism is shown by the following quotations:

MORMON HYMN.

"To Thee, O God, we now appeal
Against a nation's evil laws;
Thy power in majesty reveal,
Protecting all who love Thy cause.*

"From off Thy Saints, oh, break the bands
Oppressive tyrants bind in hate;†
Their slavish laws and foul demands
Forever now, O Lord, abate.

"A tyrant foe† oppression brings,
Forbidding us Thy will to do;§
O Lord accept our offerings,
And bare Thine arm to aid us through."

*Polygamy.
†Congress.
§To practice Polygamy.

The spirit and purpose of the Mormon Hierarchy is the same today as when these sacrilegious and treasonable lines were written.

"I say, as the Lord lives, we are bound to become a separate State or an independent nation by ourselves. If they get rid of polygamy, they will have to spend three hundred million dollars for a prison and roof it over from the summit of the Rocky Mountains to the Sierra Nevadas."—Brigham Young.

"Polygamy is the chord that shall revolutionize the whole world and will make the United States tremble from head to foot."—Orson Hyde.

"The government of the United States will be as powerless in the future as it has been in the past to enforce the Anti-Polygamy Law."—Geo. Q. Cannon.

Extract from a letter received from Salt Lake City, dated April 5th, 1902. "There is nothing too strong in any of the leaflets you have sent me, on polygamy; it still lives, and proof of it, even in the city, is to be seen daily. Mormonism and purity, in my mind, call for immediate attention, not only of the United States, but of the Christian world. Monday afternoon of this week, the County Attorney of this city told me when I went to see him with a young woman who had been seduced, that it was impossible to convict a man for adultery. He also said: "I came into this office to clean up all such, but have not found a jury that would convict a man. I tried very hard to get one man convicted for seducing a young girl under eighteen, but was unable to do so."

Council of Women, Room 725, 156 Fifth ave., New York, will furnish additional information.

FOOL AND MASTER. (488)

Probably there is not a city in the United States where those who would prefer good government are not in a large majority; and yet they allow themselves to be ruled and plundered by a corrupt minority. Some one has wittily said: "The medieval sovereign used to hire a fellow to be his fool, but the popular sovereign hires the fellow to be his master and is his own fool."—Josiah Strong.

"CHRIST FOR THE WORLD." (489)

John 14: 20.

At a Christian Endeavor convention two mottoes were displayed, which read, "The World for Christ" and "Christ for the World." We often see the first, but rarely the second, yet the world greatly needs the Saviour. It is gratifying to know that if we are Christ's he and his fulness are ours, and we are made complete in Him.

TO OVERTHROW EVIL. (490)

Isa. 11: 9; Heb. 2: 14.

When Darius heard that Sardis had been taken and burnt by the Athenians and Ionians he took no notice of the Ionians, well knowing that their revolt would soon be put down, but he asked, Who and what manner of men are the Athenians? And when he had been told he called for his bow, and having taken it and placed an arrow on one string he let the arrow fly toward heaven, and as he shot it into the air he said, "Oh, Supreme God, grant me that I may revenge myself on the Athenians, and when he had said this he appointed one of his servants to say to him every day as he sat at meat, "Sire, remember the Athenians!" Let us remember the liquor interests and all national evils daily. They must be overthrown.

AMERICA A WORLD POWER. (491)

At a time when Horace Greeley was antagonistic to the policy at Washington, he went abroad. He was asked to give an address at a dinner in London, and those familiar with his caustic editorials expected a scathing denunciation of the party in power, if not the country itself. He began in his rasping, high-pitched voice, saying: "The United States needs more than anything else a good, sound licking." Here he was interrupted by vigorous applause, especially by one particularly large Englishman. Looking at the man, resuming, he added: "But the trouble is, there is no nation on the face of the earth that is able to give it to her."

POWER OF EDUCATION. (492)

Judge Selden Spencer, of St. Louis, said in an address recently, that while only approximately one young man in a thousand is college educated, that 60 per cent. of offices of power and influence were held by college men. Ninety-two per cent. of men work with the hands, and the average age of leaving school is now between 12 and 13 years. From the 7 per cent. of those who cannot read come 80 per cent. of our criminals.

HENRY GEORGE'S DEVOTION TO DUTY. (493)

Acts 20: 24; Esther 4: 16.

"I will accept the nomination, even if I die for it." These were the words of Henry George when nominated for mayor of greater New York. The nomination cost him his life, as he died from over-exertion during the campaign. It was a decision worthy of a great man, and showed an heroic spirit.

Such determination, devotion and heroism are needed in the cause of Christ. Men are needed who in the hour of duty will not consider self, but who, heeding conscience and God, will go in the spirit of Esther when she said, "If I perish, I perish"; and of Paul, who exclaimed, "Neither count I my life dear unto myself, so that I might finish my course with joy."

THE OLD FLAG PRECIOUS. (494)

I have a friend who was in Libby prison, and who with four others tunneled under the stockade with an old spoon and escaped. They traveled by night, from negro cabin to negro cabin, half starved; lying in swamps in daytime with only their noses out of water, to escape the trail of bloodhounds. At last they came in sight of the United States flag, and then my friend almost broke down and was

speechless. Why was that flag so precious? Because these men had large ideas of the flag. To them it meant safety, liberty, home and happiness. Their large thought of the flag caused them to hazard their lives for it, caused them to trust it for all they desired. We need to have large ideas of God.—Wayland Hoyt, D. D.

CROSS AND FLAG. (495)
Psalm 20: 5.

Men are not satisfied to lose sight of the religious meanings of patriotism. There was many a prayer-guided legislator, soldier, and battle during the late war. Many a victory won in heart and conscience before the brave boys went to the front. The very heart of patriotism and religion are one—self-sacrifice. (Enlarge.) Jesus Christ came into the world to put down rebellion and establish forever the union of free redeemed souls on earth and in heaven. The cross means the brotherhood of man and the fatherhood of God—translate it into the golden rule or the declaration of independence, it matters not which—the outcome is liberty, equality, fraternity. John Stuart Mill, and he not a Christian, said to the husband of George Elliot, "A great crisis in the history of liberty seems to me to have come at the cross of Jesus of Nazareth." Truly that was the birthplace and inspiration of Swiss, Dutch, English and American liberty. (Enlarge.) Slavery was against the golden rule, the declaration of independence, and the cross of Christ. Lincoln vowed to free the slave, if Lee were driven from Maryland. Antietam gave her bloody answer. Five days later came the provisional proclamation to do this, and on January 1st, 1863, the throne of heaven moved the pen of our sainted president to make the proclamation absolute. From that time we began to sing the anthems of liberty, of which the mighty prelude was Vicksburg, and Appomattox the grand final chorus. The terrible cost was eight billion dollars and six hundred thousand lives. Appalling as this seems, it was only a drop in the bucket compared with the infinite sacrifice of Jesus Christ for our salvation. Consider this as shown in the text.

FOES OF CHRISTIANITY? (496)
John 21: 24; 2 Pet. 1: 21.

Fifty clergymen, representing twelve denominations, came together at Chautauqua once, to answer the question: What peculiar difficulties and perils does the age present to the church and to the ministry? Among the answers were: Infiniteness of view on the fundamentals of Christianity; shallow thinking on most important subjects, and profound thinking on shallow subjects; unwillingness of the people to enter into a larger Christian experience; alienation of the masses of the people from the church, especially the working classes; the lack of spiritual power by which the church gains ascendency over the world; evangelistic methods in lieu of steady and continuous pastoral service; indifference to the Sabbath by Christian people, who more and more engage in traffic on that day; lack of adjustment on the part of the church to changed social conditions; too great literalness in Bible interpretation and false views on inspiration. These subjects certainly bring us the foes from which modern Christianity has most to fear.

CHURCH AND SCHOOL. (497)

"Nor heeds the sceptic's puny hands,
While near her school the church-spire stands;
Nor fears the blinded bigot's rule,
While near her church-spire stands the school.

—Our State.

PURE PATRIOTISM. (498)
John 11: 52.

Do you know how much money Washington received for his services as commander-in-chief of the army in the time of the American Revolution? Not one farthing. His successors in the army have received their $17,000 or $19,000 salary a year. But for Valley Forge, and Monmouth, and the Delaware crossing, and all the other horrors of the Revolution, Washington received not a farthing.

What but pure love of country inspired Governor Nelson, of Virginia, during the Revolutionary War, when, at the siege of Yorktown, Lafayette asked him to what point the cannon had better be directed, and Governor Nelson answered, "Point to that house; it is mine, and the best house in the town, and Lord Cornwallis will surely be occupying that as his headquarters." What but patriotism led Bismarck, when at one time he was threatened with death because of his effort to get Germany away from the Austrian clutches, to cry out, "What care I if they hang me, provided the rope by which I am hanged binds this new Germany firmly to the Prussian throne?"—Talmage.

GO FORWARD. (499)
Ex. 14: 15.

The battle of Waterloo is historical. Between the two great armies lay a shallow valley bounded by two ridges. On the northern ridge, ready for the affray, was the English army with Wellington as their leader, while on the southern hill was posted the French army under the "Little Giant," Napoleon. About half past eleven the first attack of that memorable day was made by the French. Charge after charge was made throughout the day. A desperate struggle was on. From a vantage point the "Iron Duke" was watching the red-coats in the rear ranks stepping forward and taking the places of their fallen comrades in the front. The French were doing a deadly work, and the British army was being rapidly decimated. The crisis had come. Napoleon seemed to be victor again, but at this critical moment the boom of new cannon was heard. Who was it? was the inquiry made by every soldier on that bloody battle field. Was it Blucher's Prussians or Grouchy's pursuing French? The gleam of Prussian arms told the story that it was Blucher. On reaching the scene of the battle, he rode forward, rose in his stirrups, and from his thin, compressed lips came the command,

"Let the whole line advance." Napoleon had given a similar order. His veterans of Jena and Austerlitz were seen sweeping down the opposite slopes. There was a collision and a desperate struggle, but the British soldiers would not yield. The French columns wavered, reeled, then turned and fled and Waterloo was won.

A supreme moment, a crisis, has come to the church. The enemy is marshaling his armies of infidelity and unbelief for another desperate effort to defeat the great army of the Lord. But listen! the voice of our great Leader, our God, commands "Let the whole line advance," "Go forward." Will we be as loyal and obedient to this command as the Prussians and English were to Blucher's? If so the enemy will be routed and our Waterloo won!—Charles W. Postill.

PATRIOTIC POETRY.

HOLY GROUND. (500)

"Tho' life was sweet to the hero band,
They died for love of our native land;
And so we garland each lowly mound
That, under the flag, is holy ground."
—Unknown.

SALUTE THE FLAG! (501)

Off with your hat as the flag goes by!
And let the heart have its say;
You're man enough for a tear in your eye
That you will not wipe away.

You're man enough for a thrill that goes
To your very finger-tips—
Ay! the lump just then in your throat that arose
Spoke more than your parted lips.

Lift up your boy on your shoulder high,
And show him the faded shred;
Those stripes would be red as the sunset sky
If death could have dyed them red.

The old tune thunders thro' all the air,
And strikes right into the heart;
If ever it calls for you, boy, be there!
Be there, and ready to start.

Off with your hat as the flag goes by!
Uncover the youngster's head!
Teach him to hold it holy and high,
For the sake of its sacred dead.
—H. C. Bunner. (W. J. H.)

"UNION AND LIBERTY!—ONE EVERMORE." (502)

Flag of the heroes who left us their glory,
Borne thro' our battlefield's thunder and flame;
Blazoned in song and illumined in story,
Wave o'er us all who inherit their fame.

Up with our banner bright,
Sprinkled with starry light,
Spread its fair emblems from mountain to shore;
While thro' the sounding sky,
Loud rings the nation's cry,
"Union and Liberty!—one evermore!"
—Oliver Wendell Holmes.

CROSS AND FLAG. (503)

John 16: 33, latter part.

From age to age they gather, all the brave of heart and strong;
In the strife of truth with error, of the right against the wrong;
I can see their gleaming banner, I can hear their triumph song;
The Truth is marching on!

"In this sign we conquer," 'tis the symbol of our faith,
Made holy by the might of love, triumphant over death;
He finds his life who loseth it, forever more it saith:
The Right is marching on!

The earth is circling onward, out of shadow into light;
The stars keep watch above our way, however dark the night;
For every martyr's stripe there glows a bar of morning bright;
For Love is marching on!

Lead on, O cross of martyr faith, with thee is victory!
Shine forth, O stars and reddening dawn, the full day yet shall be!
On earth his kingdom cometh, and with joy our eyes shall see:
Our God is marching on!
—Frederick L. Hosmer.

To Make a Long Tale Short.

BOOK REVIEW DEPARTMENT.

THE HAND OF GOD IN AMERICAN HISTORY.

BY ROBERT ELLIS THOMPSON, S. T. D.

[This book is published by Thomas J. Crowell & Co., New York, and is sold for $1.50. It is reviewed at this time in hope that it may be suggestive for sermons on national topics and Fourth of July orations.]

The key-note of the work is shown in the first chapter. The author asks:

SACRED AND PROFANE HISTORY. (504)

Why is it that the Bible account of a nation's history is so different from that kind of history which is written about nations in modern times? He answers as follows: (a) The writers of the Bible did not know any better than to bring God into the story, as it was their way of accounting for everything that happened. We in modern times have learned to look on these matters in a more scientific way, and to discern the sufficiency of secondary and human means to account for everything.

(b) A second theory is that "God did actively interest Himself in the social affairs for a single people for good reasons, since it was through that people he meant to achieve the great good of establishing his Church in the earth, but that other nations are upon a very different footing. That was an "elect people," which had a great service to render to mankind, and its fate and fortunes very rightly occupied the attention of the Almighty until its destiny was accomplished.

(c) A third view, and one more in harmony with both the Bible and the instincts of mankind, is that there is no real difference between the Bible history and that of modern times, but a great difference in the way of viewing and interpreting that history. The Bible history was written by men who had the power to see below the surface of things, and who interpreted their meaning as the working out of the divine law and will in human affairs. As God is unchanging in His wisdom and goodness, He deals with modern nations in substantially the same way as He did with the Jews. He is not far off from them, nor are His hands tied by the existence of "general laws," so that He cannot act. He works indeed through secondary causes, and not by miracle, in any ordinary case. But secondary causes are His agents, and not forces independent of Him. If we had the eye to see it, we would find that the course of our national history is much more like what the Bible tells us that of the Jews was, than we could have imagined.

GOD IN THE WAR FOR INDEPENDENCE. (505)

Take, for instance, the history of the American War for Independence. It is possible to tell the story of that war as a matter of the operation of secondary and human causes from beginning to end. If there was a man among the patriots of that time who was likely to take that view of it, it was Benjamin Franklin. He had grown up in the Deistic belief that secondary causes and general laws are sufficient to account for everything that happens, and that God plays no part in human history except as the author of those general laws. He had been confirmed in this way of regarding the process of affairs through his scientific studies, which accustom a man to seeing intently and distinctly the facts which lie near his eyes, and disuse him from looking farther. As our envoy to France he was well placed for studying the course of events in a calm and philosophic spirit, and in a human environment not of the devout kind. Yet Franklin declared that what he had seen in the war had satisfied him of the active participation of God in human history, and had shattered his Deism to pieces, And that he was not an isolated observer of this is shown by the action of the legislature of Pennsylvania, which abolished slavery in that commonwealth as an act of thanksgiving to God for the successful outcome of the war. "The more a man is versed in business," said Lord Chatham, "the more he finds the hand of Providence everywhere."

JOHN ADAMS' TESTIMONY. (506)

"I always," wrote John Adams, "consider the settlement of America with reverence, as the opening of a grand scene and design of Providence for the illumination of the ignorant and the emancipation of the slavish part of mankind all over the earth."

CHURCH AND STATE. (507)

In America the principle, that the religion of the ruler is the religion of the ruled, had been applied as far as possible, in the establishment of the Church of England in Virginia, Maryland, New York, New Jersey and the Carolinas. In all these colonies the property of men of all creeds was taxed for the support of an Episcopal clergy. A law passed by the legislature of New York to provide public support for the Protestant clergy, had been interpreted by the royal governor to mean those of the Church of England only, since that was the King's church, although the intention of the legislature had been entirely different. And while the sentiment in favor of religious equality had grown with every year of the eighteenth century, there had been little or no abatement of the claims of the Episcopal Church to the supremacy over all others.

The thirteen colonies were by law annexed to the diocese of London, and left to the care of this single English bishop. Three times a beginning had been made toward establishing a bishop in America, and three times it had come to nothing, in a way which the "dissenters" naturally thought providential. The

first time it was defeated by the downfall of Archbishop Laud, at the outbreak of the troubles between Charles I and the Long Parliament. After the Restoration, Lord Clarendon, who had quite equalled Laud in his devotion to Anglican interests, had the matter in hand and the necessary papers almost ready for the king's seal, when his downfall at the hands of the royal harem prevented it. Queen Anne, as a zealous Anglican, was favorable to the scheme, and the papers were again ready for the great seal, when her death stopped it.

PSALM AT OPENING OF CONGRESS. (508)

At the opening of the Continental Congress at Philadelphia, September, 1774, Rev. Jacob Duche was invited to invoke the blessing of God upon it and the country. As an Episcopalian he read the psalm appointed for the day (the Thirty-fifth) to men who has just received the intelligence of the Boston massacre. Its words must have seemed to many an encouraging voice from on high:

"Plead thou my cause, O Lord, with those that strive against me: and fight thou against them that fight against me.

"Lay hand upon the shield and buckler, and stand up to help me.

"Bring forth the spear, and stop the way against them that persecute me; say unto my soul, I am thy salvation."

WASHINGTON A REBEL. (509)

Had the race been to the swift and the battle to the strong, Washington and his associates might have ended on the scaffold, as did the Canadian insurgents of 1837, and as did Riel and his associates thirty years later. But Providence is not always "on the side of the heaviest battalions." The course of events was such as to impress this truth on even Benjamin Franklin, who, with all his social virtues, was as unlikely to anticipate divine aid as any man in America. Yet it was he who said to the Constitutional Convention in 1787: "In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayer in this room for the divine protection. Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace upon the means of establishing our future national felicity. I have lived, sir, a long time, and the longer I live the more convincing proof I see of this truth—that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid?"

CHRISTIAN SOLDIERS. (510)

His hold upon the confidence of his soldiers was the stronger for his appealing to the very highest motives. In his first general order to the army, he used words afterward quoted by Lincoln in a general order of 1864: "At this time of public distress men may find enough to do in the service of their God and their country without abandoning themselves to vice and immorality. The General hopes and trusts that every officer and man will endeavor to live and act as becomes a Christian soldier, defending the dearest rights and liberties of his country."

PROVIDENCE IN BUSINESS. (511)

Lord Sheffield published a book claiming that America had ruined itself commercially by declaring independence. The British government did its best to make the prophecies of Lord Sheffield true. It took every pains to prevent the emigration of skilled laborers to America, and forbade the export of machinery. It used its recent conquest of Bengal to compel the peasantry of that country to cultivate the indigo plant. It thus ruined the indigo industry of our Southern States, which were forced to look around for another staple to take its place, and had almost decided upon cotton.

By these difficulties Providence was forcing the American people to lay aside their colonialism, and to come together in a more perfect union. It was the dispute over the Chesapeake fisheries which furnished the occasion, as a meeting of conference at the home of George Washington led to the proposal to have a constitutional convention called by the Continental Congress. When this body actually met in Philadelphia in May, 1787, the outlook was hopeless enough. The small States wanted to continue the plan of a weak confederation in which every State had an equal vote. The large States wanted a strong government based directly on the people of the whole country, in which the States would have a weight proportional to their wealth and population.

PROVIDENCE IN POLITICS. (512)

Franklin, in his famous speech, said: In the beginning of the contest with Great Britain, when we were sensible of danger, we had daily prayer in this room for the Divine protection. Our prayers, sir, were heard, and they were graciously answered. All of us who were engaged in the struggle must have observed frequent instances of a superintending Providence in our favor. To that kind Providence we owe this happy opportunity of consulting in peace on the means of establishing our future national felicity. And have we now forgotten that powerful friend? Or do we imagine that we no longer need His assistance? I have lived, sir, a long time, and the longer I live, the more convincing proofs I see of this truth—that God governs in the affairs of men. And if a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid? We have been assured, sir, in the sacred writings, that "except the Lord build the house they labor in vain that build it." I firmly believe this; and I also believe that without His concurring aid we shall succeed in this political building no better than the builders of Babel. We shall be divided by our little partial local interests; our projects will be confounded; and we ourselves shall become a reproach and byword down to future ages. And what is worse, mankind may hereafter, from this unfortunate instance, despair of establishing governments by human wisdom, and leave it to chance, war and conquest.

PROVIDENCE IN INVENTION. (513)

As in the case of the steamboat, the locomotive and the electric telegraph, experiments had been going on for a century or less, with a view to making a practical reaper. The most common idea was to resolve a sharp edge of steel against the grain, pushing this ahead of the horses. This was sure to be blunted by the silex of the wheat-stock before it had cut half the field. Mr. McCormick's reaper was the first that was constructed on the principle of a row of scissors. At Paris in 1855 there were fields of wheat on the Emperor's model farm at Compiegne awaiting the competitors. The American machine was given the first chance, whether from courtesy or curiosity. When it had cut its first ridge or swathe of wheat, all the other inventors withdrew from the competition, acknowledging its superiority. This unqualified triumph naturally attracted attention at home, and during the rest of the decade the American farmer was coming to use the reaper. By the time the war for the Union broke upon the land, it was as well established among our farm-tools—along with the mower and the horse-rake—as were the hoe and the spade. When the war carried off the middle-aged and young men to fill the ranks of the army, the boys, women, and even girls mounted the driver's seat in the place of those who were gone. The crops could not have been gathered without these new adjuncts of farming, and must have rotted on the ground. More than once I remember to have heard it said in those years, that the country simply could not have gone on without these inventions, in view of the demand of the army for food, and of foreign countries for our wheat. It was a favorite saying with Mr. McCormick that the Democratic party and the Old School Presbyterian Church were the two hoops which held the Union together. It was his good fortune to have added a third.

As a Scotch writer says, there is a "theology of inventions," and our own history illustrates it. These things came just at the moment when they had become indispensible to our national existence, and they brought such good to no other country as to ours. The hand of God was in them, and no secondary causes should hide that hand from us.

MONROE DOCTRINE VS. HOLY ALLIANCE. (514)

The Holy alliance enabled Spain to put down the insurrection which had thrown the Spanish-American ports open to British commerce. Spain then expected to reduce the colonies to obedience, which would mean the closing of those ports and the loss of a large trade to England. It was in these circumstances that George Canning, the Secretary of State for Foreign Affairs under Lord Liverpool's administration, suggested through Benjamin Reed, American minister in London, to John Quincy Adams, our Secretary of State, that America should interpose her veto to this project of the Holy Alliance. Reminding our rulers that we were "the first power on that (this) continent, confessedly, the leading power," he asked if it were possible that we could see "with indifference their fate decided upon by Europe." "Has not a new epoch arrived," he said, "in the relative position of the United States toward Europe which Europe must acknowledge? Are the great political and commercial interests which hang upon the destinies of the new continent, to be canvassed and adjusted in this hemisphere, without the co-operation, or even the knowledge, of the United States?" This brought about the Monroe doctrine, incorporated in the President's message, December, 1823, to Congress,

COMMERCIALISM VS. PATRIOTISM. (515)

In the North, especially in the great commercial centers, there were many who were ready for such a reconstruction, that is dividing the Union. Commerce and the prophets never have maintained friendly relations, as this interest resents any agitation of the public mind which may disturb the markets. It was pretty solidly on the side of slavery in the decade before the war for the Union, although there were noble and high-minded men in business life, who stood by their faith in human liberty, and "whose silks were for sale, not their opinions," as one Philadelphia merchant wrote to his Southern customers. If "Commercialism" had controlled the public mind of that day, as it tried to do, the South would have been given all it wanted, and human bondage would have extended over at least half the Union.

When the war came, a just nemesis befell the commercial class who has sacrificed principle to profits. It was they who had the monopoly of Southern trade, and it was they to whom the Southern planters owed the vast bulk of debts, which were an almost unvarying feature of plantation economy. On them therefore fell the losses which attended the virtual repudiation of those debts on the outbreak of hostilities; while those o fthĕir rivals in business who had figured in the "black lists" of their Southern newspapers, escaped all such losses.

MISSIONARY INFLUENCE. (516)

By our Christian missionaries we have been carrying, not the branches, but the roots of a true civilization to every quarter of the world; and these have met the more hearty welcome because we were known to have no political aims to promote at the expense of the people they taught. We did not, in the language of King Theodore of Abysinia, "first send a missionary, and finally an army to look after the missionary, and finally an army to take care of the consul." Our missions have contributed greatly to the intellectual and even the political development of the peoples they reached, as well as their moral and spiritual elevation. In Japan, in China and in other countries they have been employed in educational and similar work by the native governments. In Syria they have created the standard of modern Syrian language and literature, and awakened both Moslems and native Christians to a new intellectual life. In Egypt they trained the officials on whose services the present remaining government relies. In Turkey their Roberts College educated the young leaders who awakened the national spirit in Servia, Bulgaria and Armenia. In Bulgaria the party of progress was long known as "the American party," because of its relation to its American techers in that admirable college. In the Sandwich Islands we lifted a pagan and cannibal people into the rank of a Christian nation

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Cleveland presents the spectacle of a minister of the gospel preaching in favor of Sunday baseball, and a sheriff, who makes no religious pretensions demanding that no attempt be made to play. The baseball players applauded the preacher, but obeyed the sheriff.

The sheriff was encouraged by the editor of The Press, 100,000 circulation, giving his personal opinion in the editorial column, that no workingmen could afford to permit an open Sunday. He put himself down as a working man.

With such an editor and sheriff on deck Cleveland can stand a lot of miscellaneous preaching without getting on the rocks.

OPEN-AIR IDEA CATCHING CLEVELAND.

At least eight and maybe eleven of the Cleveland east end churches are expected to hold services in Wade Park this summer. The services would take the place of the union meetings that are usually held in the hot months.

Revs. George and Goldner have been appointed a committee to arrange for the services. They will report at a meeting to be held soon.

Recently the committee called on the director of public works to learn what assistance, if any, they could expect from the officials in charge of the park department. The director promised to do all he could in the way of providing benches and stands. The new movement is for the purpose of reaching people who do not make a practice of going to church.

An Episcopalian rector expects to take his vested choir into some of the public parks and hold services. When such a conservative church moves his choir outdoors, the other denominations ought to move out.

LENOX, IOWA.

The four Protestant churches of Lenox, Iowa, a town of 1,500, have for several years past held union services in the city park at 5 p. m. during July and August, each pastor preaching twice. No evening services are held in any of the churches except the young people's prayer-meeting during these two months. Last year we extended the time a month, commencing the third Sabbath of June, and continuing to the second Sabbath of September.

Such meetings have been very helpful. Both the people and ministers have enjoyed them. I do not see why such services could not be arranged by any town where there is a park or grove that can be used.

I am glad to note in Current Anecdotes how many are following some plan of outdoor preaching. Yours for "God's first temples." L. RICHMOND SMITH,
Pastor Prot. Church.

A brilliant pulpit light has gone out. The six hundred newspapers in this country which had published the sermons of Thomas De Witt Talmage must now look elsewhere for this portion of their copy, and the 30,000,000 people, more or less, the world over, who read them, will not soon find anything to take their place. With the possible exception of Charles H. Spurgeon, his sermons have been more widely read than those of any other preacher since the days of Paul.

Yet Dr. Talmage was not without blemishes as a speaker or without faults as a man. But if he sometimes offended the taste, he was never dull. If he had passed the zenith of his popularity, he had likewise lived down some of the criticism passed upon him. It has been said of him that, "as a preacher he was sensational simply because he could not help it." The common people heard him gladly, and when they heard him they heard the old gospel. He was so practical that it would be difficult to mention many duties which he did not preach about. He was not profound, but sympathetic, genial, sparkling, and his message was usually one of good cheer.

When asked for his theory of "the oratorical treatment of a congregation," he said: "When a politician wants to make votes he tries to fuse the whole body into one mass and make them vote and cheer for Lincoln or Grant. I try to fuse my congregation into one mass and make them hurrah and vote for Jesus Christ." In this remark the famous preacher suggested the principal weakness of his method. It is too easy to "hurrah for Jesus Christ" and stop there. Having attracted a larger congregation than any other Presbyterian minister preached to, Dr. Talmage failed to build up a working church. His church gave nothing for benevolences and carried on no organized work. Naturally when the pastor resigned, the church itself went to pieces.

His method of preparing sermons was peculiar. He walked the floor and "preached" while his stenographer wrote. When he took anything from a book he put the thought into his own words and then tore out the leaves containing it, so that he should never use the same passage again.

Let no one suppose that Dr. Talmage's rare style came as a gift without labor. Dr. William E. Griffis, who was an intimate friend of his, says of him: "No Rembrandt ever studied light and shade, nor Rubens color, more eagerly than did Talmage the force and play of words. He read deeply the great masters of English style and the modern popular writers in order to win the witchery of their diction, that he might make everlasting truth fresh and winsome."—J. Newton Brown.

UNUSUAL.

Principally from Modern Eloquence, published by John D. Morris & Co., Philadelphia, Pa.

Patriotic.

COULD LOVE BUT ONE.—During Sherman's famous march to the sea, General Longstreet's instructions were to keep up a continual attack on his flank and turn it if possible. This was difficult work and very exhausting. In order to get a little sleep it was General Longstreet's habit, while his army was on the march, to ride ahead of it for six or seven miles, and wait until it had passed beyond him for two or three, when he would arise and ride ahead as before. On awakening at one of these times, he found himself in the midst of a number of stragglers and camp-followers, and just before him on the road, screened by a bush, sat a poor, abject-looking mortal, engaged in a soliloquy, which General Longstreet, on listening, heard as follows: "Here I am, a poor, miserable beggar. My shoes are gone; my clothes are almost gone. I'm weary, I'm sick, I'm hungry. My family have been killed or scattered, and may be now wandering helpless and unprotected in a strange country. I love my country. Yes, I would—I would die—yes, I would die willingly if it were necessary, because I love my country. But if this war is ever over, I'll be dummed if I ever love another country."—A. A. McCormick.

* * *

TREES FOR THE OFFICERS.—A soldier, telling his mother of the terrible fire at Chickamauga, was asked by her why he did not get behind a tree. "Tree," said he, "there wasn't enough for the officers!"

* * *

LEAVE IT TO POSTERITY.—When the British soldiers were about to march out and lay down their arms at Yorktown, Washington said to the American army: "My boys, let there be no rejoicing over a conquered foe. When they lay down their arms don't huzza; posterity will huzza for you."

* * *

PITT'S INTENTIONAL FORGETFULNESS.—Mr. Pitt, speaking in the House of Commons of the glorious war preceding that in which England lost the colonies, called it, "the last war." Several members cried out: "The last but one!" He took no notice and, soon after, repeating the mistake, was interrupted by a general cry of "The last war but one! The last war but one!" "I mean, sir," said Pitt, turning to the Speaker, and raising his sonorous voice, "I mean, sir, the last war that Britons would wish to remember."

* * *

A NO-SIDER.—A correspondent tells the following story of one of the farmers in the vicinity of Culpepper, Virginia, whose possessions lay in a district where both Union and Confederate armies foraged. The old chap, one day, while surveying ruefully the streaks in the soil where his fences once stood, remarked with much feeling: "I hain't took no sides in this yer rebellion, but I'll be doggorned if both sides hain't took me."

DIDN'T RECKON FOREIGNERS.—It was a little boy in an American Sunday School, who, in reply to his teacher's question, "Who was the first man?" answered, "George Washington," and upon being informed that it was Adam, exclaimed: "Ah, well! If you are speaking of foreigners, perhaps he was."

* * *

DEATH OR TREASON.—When the Emperor Vespasian commanded a Roman senator to give his voice against the interests of his country and threatened him with immediate death if he spoke on the other side, the Roman, conscious that the attempt to serve a people was in his power, though the event was ever so uncertain, answered with a smile: "Did I ever tell you that I was immortal? My virtue is in my own disposal, my life is yours; you do what you will, I shall do what I ought; and if I fail in the service of my country, I shall have more triumph in my death than you in all your laurels."

* * *

NATIVE AND FOREIGNER.—To the revilings of a native American a German thus replied: "The gentleman taunts me with not having been born here as he was. Let me tell the gentleman that my only excuse is that I am an American from choice, while he is one by necessity. If there is any difference between us, it is that I came into this country with my trousers on, while the gentleman came into it naked."

* * *

FRANKLIN'S TOAST AT THE COURT OF FRANCE.—They lifted their glasses and one said: "I give you the King of France, and I will call him the Sun; and I give you the King of England, and call him the Moon;" and then turning to Franklin, he said: "What will you do for a toast, with the sun and moon already engaged?" Franklin raised his glass, and said: "I cannot give you the sun, or the moon, or the stars, nor call by country such, but I give you the United States, and call them Joshua, the Son of Nun, who made the sun and the moon and the stars to stand still as long as he pleased.—Rev. H. M. Gallaher.

JUVENILE.

UP ABOVE.—A lady went out with her little girl and boy, purchased the latter a rubber balloon, which escaped him and went up in the air. The girl, seeing the tears in his eyes, said: "Never mind, Neddy; when you die and go to heaven, you'll dit it."

* * *

VERY GOOD REASON.—A missionary among the freedmen in Tennessee, after relating some little colored children the story of Ananias and Sapphira, asked them why God does not strike everybody dead who tells a lie, when one of the least in the room quickly answered: "Because there wouldn't be anybody left."

* * *

NO WONDER HE KNEW.—"Who made you?" asked a teacher of a lubber of a boy, who had lately joined her class. "I don't

know," said he. "Don't you know? You ought to be ashamed of yourself, a boy twelve years old! Why, there is little Dicky Fulton—he is only three—he can tell, I dare say. Come here, Dicky; who made you?" "God," said the infant. "There," said the teacher, triumphantly, "I knew he would remember it." "Well, he oughter," said the stupid boy; "'tain't but a little while since he was made."

* * *

LONG ENOUGH.—In this presence, and at this time, I can thoroughly appreciate the feelings of a would-be Sunday-school orator, who, when he asked his audience of hopefuls what he should talk about, was somewhat disconcerted by the ready reply from a precocious youngster, "About ten minutes, if you please, sir."

* * *

AN ACCIDENT.—"Why, Johnny, you've got a lump on your head. Have you been fighting again?" "Fightin'? Not me!" "But somebody struck you?" "Nobody struck me. I wuzn't fightin' at all. It was a accident." "An accident?" "Yes. I was sitting on Tommy Scanlan, and I forgot to hold his feet."

* * *

GRADED GRAMMAR.—Last summer I heard of a Boston girl of seven who paid a visit to some friends in Rochester, and having made a few mistakes in grammar and pronunciation, was corrected by her aunt. She straightened herself up and said, "I want you to understand I do not use my best language in this place."—S. W. Dana.

* * *

CROSS.—After her grandmother had given her a good scolding, a little mischief was overheard saying to herself: "Somebody is cross in this room; 'tain't me, and 'tain't dolly, and 'tain't kitty. I wonder who it is?"

* * *

CRAWLED UNDER THE FENCE.—The children of a friend of mine were chased across a field by a ferocious cow. "We were saved, mamma," said the little girl, "we were saved in answer to prayer. I told Tommy he must pray while we ran; but he said he didn't remember any prayer, only what papa says at breakfast, and I told him to say that, so he hollered, 'For what we are about to receive, make us truly thankful,' and then we crawled under the fence and were saved."—Rev. Henry Van Dyke.

* * *

WANTED HER AWAY.—Mamma had found it necessary to discipline Georgie for being naughty one day, and the usually forgiving nature of the child was held in check until his father came home, when the little boy ran to him and said: "Papa, I want you to do sumpfin for me; I want you to discharge mamma."

* * *

NOT IN THE CATECHISM.—A little boy at Sunday School being asked, "What is the chief end of man?" replied, "The end what's got the head on."

THEY THOUGHT THEY KNEW.—The lesson was from the "Prodigal Son," and the Sunday-school teacher was dwelling on the character of the elder brother. "But amidst all the rejoicing," he said, "there was one to whom the preparation of the feast brought no joy, to whom the prodigal's return gave no pleasure, but only bitterness; one who did not approve of the feast being held, and who had no wish to attend it. Now, can any of you tell me who this was?" There was a breathless silence, followed by a vigorous cracking of thumbs, and then from a dozen sympathetic little geniuses came the chorus, "Please, sir. it was the fatted calf."

* * *

DEAN HOLE'S FAVORITE.—In his book, "A Little Tour in America," Dean Hole of Rochester, England, quotes with unction many specimens of what he regards as typical American humor. When he was in Cincinnati the thing that most impressed him was the following bit of doggerel, which he heard recited in that city:

Little Willie from the mirror
Sucked the mercury all off,
Thinking in his childish error,
It would cure his whooping cough.

At the funeral Willie's mother
Smartly said to Mrs. Brown:
"'Twas a chilly day for William,
When the mercury went down."

* * *

FORLORN.—"Did I tell you," said a mother, "what a time I had with my little Joe?" "No, what was it?" "Why, I was showing him a picture of the martyrs who were thrown to the lions, and was talking very solemnly to him, trying to make him feel what a terrible thing it was. 'Ma!' said he, all at once, 'oh, ma! just look at that poor little lion, way behind there, he won't get any!'"

* * *

EARNED THE "CHARITY."—Well, my son," said a proud father to his eight-year-old son, the other night, "what have you done today that may be set down as a good deed?" "Gave a poor boy five cents," replied the hopeful. "Ah, ah! that was a charity, and charity is always right. He was an orphan boy, was he?" "I didn't stop as ask," replied the boy; "I gave him the money for licking a boy who upset my dinner-basket!"—Modern Eloquence.

* * *

A gentleman found his little daughter crying bitterly because she had had a tumble.

"Never mind, Wynnie," he said; "won't a chocolate make it better?"

"No," said the child between her sobs, "but two would do it."

* * *

"I felt a d'op of rain," said a tiny urchin, as he trotted down the lane by his mother's side.

"Really? I did not," said she.

"How could you, when it came on my nose?" was the reply.

STUDIES IN NEGLECTED TEXTS,

BY REV. G. B. F. HALLOCK, D. D.

THE CONSTRAINING MOTIVE.

"The love of Christ constraineth us."—2 Cor. 5: 14.

An incident is related of a man who before the war was traveling in the South and became interested in a young colored girl, purchasing her from her master and giving her her liberty. After the bargain had been completed with the owner the man found difficulty in getting the girl to realize that she was actually free. At last it did dawn upon her in all its fulness of meaning; but instead of exulting in her new-gained liberty, she exclaimed: "Oh, he redeemed me; I will follow him; I can never thank him enough; I will serve him all my life!" She accompanied him to his Northern home, and as people often remarked her loving attention to every wish of her new-found friend it was her gladly-given and ever sufficient reply: "He redeemed me! He redeemed me!

So have we as Christians One who has ransomed us. He is our Redeemer, our Saviour, our Friend. Is it strange, then, that we should find "the love of Christ constraining us?" This is the true motive to consecration. It lifts life above the compulsion of "must" to a glad-hearted and happy "I will."

I. First, the love of Christ is the constraining motive under which we enter the Christian life. This was what was in the mind of Christ when He said: "I, if I be lifted up, will draw all men unto me." No one can stand before the cross, realizing that Christ is dying for him, and not be moved with an impulse to accept Him. "We love Him because He first loved us."

II. This, too, is the inciting motive under which we are led to an open confession and acknowledgment of Christ.

A soldier on the Williamsburg battle-field had the main artery of his arm severed by the fragment of a shell and was fast bleeding to death. A physician came to him and bound up the artery and saved his life. As the physician was leaving the man exclaimed: "Doctor, what is your name?" "Oh, no matter," said the physician. "But, Doctor, I want to tell my wife and children who saved me!" So when Christ comes to us, binding up our broken hearts, healing our wounded spirits and saving our dying souls, is it any wonder that there comes at once a longing desire to tell others what He has done for us, and to openly acknowledge Him?

III. Again, Love is the impelling motive back of all self-denial, self-sacrifice and labor for Christ.

The warm-hearted Christian does not give up sinful indulgences because he must, but because he wants to do so. The love of Christ constraining, he desires to deny himself for Christ's sake. Self-sacrifice for Christ becomes actual pleasure, and work for Him the highest delight.

REGARD DUTY, NOT CONSEQUENCES.

"Behold the men ye put in prison are standing in the temple, and teaching the people."—Acts 5: 25.

We have here an interesting account of the imprisonment of the apostles, their miraculous discharge out of prison, the fresh orders to go on preaching the Gospel in the face of their persecutors.

I. Their duty.

The angel that opened the prison door said: "Go—speak." There was to be no attempt to conceal their escape. They were to go back to the same place where they had been preaching and teaching before, and were to continue in the same work. "Speak—unto the people." There is no respect of persons with God, no aiming especially toward the great, or pandering to those of rank and power. The true enfranchisement of the common people lies in the Gospel of Christ. They were to tell the people the way of life. This was their duty.

II. Their decision.

There seems to have been no hesitation at all as to what they would do. The record is that "when they heard—they entered into the temple early in the morning and taught." They immediately obeyed. It is not for us to hesitate, and reason, and delay, when duty is plain.

III. Their disregard of consequences.

"Behold the men whom you put in prison are standing in the temple, and teaching the people." Certainly, where else would these men be? And what else would you expect such men to be doing? Perhaps if we had been there, with the fear of the prison before us, we would have used more caution. Possibly we would easily have reasoned ourselves into the acceptance of some more "prudent" course of conduct. But these were men. They were men of conviction. They had seen. They had heard. They had fully adopted the principle that it is better to obey God than man. They did not consider consequences. They simply, unhesitatingly did the duty they were bidden to do.

About the time of the fall of Fort Sumpter a naval officer in Washington, who was a South Carolinian by birth and education, went in great embarrassment to ask advice of Senator Sumner. "What shall I do," he said, "if my ship is ordered to the South to coerce my own people?" "Read your commission, sir," replied the Senator. "But suppose my ship is ordered to Charleston?" "Read your commission, sir!" "But what if I am ordered to fire on my own father's plantation?" "Read your commission, sir!" thundered the Senator. Just so indifferent to consequences must we be if we would make up our minds to do duty under every circumstance. Loyalty to the truth, to the right, to duty, to God, comes first of all. It is not to be a question of temporary safety or apparent advantage with us. It is to be a question only of obedience. Cowardice asks: "Is it safe?" Expediency asks, "Is it politic?" Vanity asks, "Is it popular?" But conscience asks, "Is it right?" Dare to do right. Dare to be true.

OUR WARRANT FOR PRAYER.

"Ask, and it shall be given unto you," etc.—Matt. 7: 7-11.

I. What prayer is.

It is not simple petition, but includes all the exercises of our converse with God. As the expression of our feelings in view of His greatness and glory, it takes the form of adoration. As the expression of our feelings in view of His goodness, it takes the form of thanksgiving. As the expression of our feelings in view of our sins and our sinfulness, it takes the form of confession. As the expression of our feelings in view of our numerous wants, it takes the form of petition.

No better definition of prayer is found in literature than in that wonderful hymn of James Montgomery, beginning,

"Prayer is the soul's sincere desire,
Uttered or unexpressed, etc."

II. Our warrant for prayer.

1. It is found especially in God's promises. "Ask, and ye shall receive." "All things whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21: 22). "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (John 14: 13, 14).

2. Another warrant for prayer is found in God's Father-love. If we are His children and He is our Father, we have reason to believe that He will listen to our plea and give us everything needful.

3. Still another warrant exists in God's nature. He cannot deceive, and His nature is pledged to hear and answer and bless His people.

III. The attributes of acceptable prayer.

These may be learned by noticing some of the things that prevent our prayers being answered.

1. A man's head may be wrong. "He that turneth away his ear from hearing the law, even his prayer shall be an abomination" (Prov. 28: 9).

2. A man's faith may be wrong. "He that cometh to God must believe that he is, and that He is the rewarder of them that diligently seek Him" (Heb. 11: 6).

3. A man's purpose may be wrong. "Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts" (James 4: 3).

4. A man's heart may be wrong. "If I regard iniquity in my heart, the Lord will not hear me" (Ps. 66: 18).

There are many other conditions: faith, submission, obedience, closeness of walk with God, etc. Prayer is the way to get blessings. Prayer is the way to strengthen our graces. The time may be delayed, the manner may be unexpected, but sooner or later, in some form or other, the answer is sure to come. Not a tear of sacred sorrow, not a breath of holy desire poured out in prayer to God will ever be lost; but in God's own time and way it will be wafted back again in clouds of mercy, and fall in showers of blessings on you and those for whom you pray.

HEART LIFE.

"Keep thy heart with all diligence, for out of it are the issues of life."—Prov. 4: 23.

Among the proverbs of the wise Solomon this is one of the most meaningful and important. If heeded, it will give us a right royal strategy for overcoming sin.

I. Satan seeks mainly to capture the heart. Well he knows its value as the main citadel of the life. If he can storm the citadel, he can capture the whole man. At Constantinople is the key to the East, so is the heart the strategic point of our characters.

1. One means to this end is prayer. Let us continue instant in prayer. Keep up both the habit and the spirit of prayer.

2. Another means to heart enlistment is the study of God's word. Read the Bible. Read it often. Read it regularly. Read it thoughtfully and alone. Read it as a personal love message from your Heavenly Father to your own soul.

3. Regular attendance upon the ordinances of God's house is another means of keeping in communion with God. Forsaking the place of social prayer and worship has a tendency to cause the heart to grow cold. This coldness may ultimate in actual sin.

4. Also keep thy lips unsealed. To talk of Christ keeps the heart warm toward Him. Frequent confession is a recognized means of grace.

But let us change the figure from a citadel to a reservoir. The metaphor in the mind of Solomon was, doubtless, that of a reservoir of water whose streams carry life and blessing to the world.

II. Under this figure notice, then, the importance of keeping the reservoir full.

A city we know of was threatened with a water famine. Owing to lack of rain, as also of adequate pumping facilities, the water in the reservoir was gradually falling, and the authorities seemed unable to make any headway toward filling it up again. It is very important that we keep the heart-reservoir full. There is a beautiful promise in Isaiah to the heart-enlisted Christian: "Thy soul shall be like a spring of water whose waters fail not." Every Christian is at his best when his heart is like a brimming, bubbling up, running over fountain.

III. Again, if out of the heart are the issues of life, it is important that we strive to keep our hearts pure. A full reservoir is not enough; the water must also be pure, or it will prove a curse to the city.

IV. Lastly, seek to have a soul calm, peaceful and at rest—keep your heart tranquil. "Have faith in God." Try to realize in your life that promise: "Thou wilt keep him in perfect peace whose mind is stayed on Thee." Let us cultivate a trustful confidence in God. You have often noticed on the map in the back of your Bibles what a curious zigzag line there is denoting the journeyings of God's covenant people through the wilderness to the promised land. Just so does God often lead us by a very devious way; but we may rejoice in the fact that the path is sure to come out at Canaan. Christian, your way is wisely traced.

METHODS OF CHURCH WORK.

By ELLISON R. COOK.

HOW TO HAVE THE SUNDAY SCHOOL PICNIC.

In smaller places the Sunday School picnic may not be in danger of eclipse, but the suggestions will apply to smaller as well as larger places. Business men say they are too busy to go; young people prefer a day's outing with their own crowd, with the result that a few mothers and young lady teachers with a faint sprinkling of men, take from 50 to 200 children out to the woods, on a railway or steamboat trip, put in a hard day's work, and thank heaven if they get the youngsters home whole or alive. This makes two hard days for the mothers—the day before given to cooking, and the day given to inserting the food. In fact the food is the main feature, and it ought not to be. A half day in the woods gives one an appetite that need not be angled for with jelly-cake, chicken and other sick-room dainties. A cheese sandwich or any other good substantial food tastes better out of doors than any pie. An orange with it completes the menu. A Sunday-school picnic has come to mean to some an opportunity to eat so much that if eaten at home would make them sick. But if this time-honored relic of camp-meeting days were holding its own there would be no serious cause for complaint. It is, however, getting farther away from the people who should have a day's outing. Who needs it as much as the business man or the young man in the office? And these suggestions I believe will make the Sunday-school picnic attractive to those who have not been in the habit of going, and much more enjoyable to those who do go, the children, etc.

If there is a library in your place, get the children to draw and read nature books, on birds, flowers, etc. The teachers or those in charge of the children should become familiar with more common birds and flowers. The pastor of a country church may smile at this, but it is doubtful if but few of his congregation knows more than a dozen varieties, while there are six different kinds of sparrows in every community. It is doubtful if many know the cuckoo, or the thrush, or bobolink, or the three different kinds of blackbirds that the children will be sure to see. A little club could be formed to compare notes. It is more interesting than a Browning or Shakespeare club. Any method can be used so that the result be obtained, which is that the teachers and those in charge learn enough about birds and flowers or nature generally to open the children's eyes.

After the exhilerating plays have all been tried and lunch eaten, then form those that are at hand into little clubs or classes and go hunting, bird hunting or flower hunting. Each club separates, after agreeing to come back in one, two, or three hours. Each captain or leader carries a paper and pencil. Each variety of flower or kind of bird discovered and recognized or named counts 5, and the club having the largest count to have the honors of the hunt. If thought best a prize could be given to the one having the highest count in the successful club, but the prize may mean more than the discovery. This plan may be enlarged by having nests count so many, birds, squirrels or hornet's nests. It is understood, of course, that the trophies need not be presented as proof, especially the latter, the leader's word being sufficient.

This may not be particularly new; in fact there is nearly always one nature lover in a crowd and he wanders off and has the best time of all. He has a hundred pictures in his mind, all developed, perfectly focused and correctly timed. This leads to the suggestion that those having cameras may form a separate camera club, and then the following winter they can give an exhibit. Many other ideas will occur to the committees or teachers having the picnic in charge. This is merely offered as a suggestion, with the hope that it will result in picnic day being made a lasting joy to all and may it draw out into the woods and fields many who are going blind, as the years and cares come on, to the beauties of nature, one of the few foretastes of heaven vouchsafed us here below.

Open Air Work.

In the conduct of this department we make timeliness a controlling consideration. Just at this season "Open Air Services" and "Revival Work" are subjects of interest to every aggressive pastor. We have collected from various sources the experience, methods of work, etc., of a number of the most efficient workers along these special lines.

Let us observe that the Great Teacher, our Lord Jesus Christ, was an open air worker, and the greatest and most influential preachers and teachers of the ages past, and the age in which we now live, have made frequent use of it.

WHAT OPEN AIR WORK DOES.

1. It enables the worker to reach people he could not otherwise reach.

2. It gives him much greater freedom of speech. He can make use of forms of statement and appeal not always possible in the pulpit.

3. It is in effect going out into the "highways and hedges" and compelling people at least to hear the "invitation of Christ."

4. It gives the pastors an opportunity in a simple and attractive way to invite the multitudes—hundreds who never darken the door of a church—to a better life in Christ Jesus.

5. It enables the pastor to utilize hours, Sunday afternoons, weekday evenings, not suitable, perhaps, for services in the church.

6. The novelty attracts the attention of the many who would never give the regular service at the church a second thought.

METHODS.

1. Time of holding meetings. That will depend altogether on circumstances. Some people like to hold open air services in the

day time. That is a good time. You can catch people then that you would not catch at any other time. Others prefer night. It is a fact worth considering that there are some people who would not stop to listen to an open air address in the daylight. They shrink from it. Others do not want to be seen at such a gathering. The Nicodemuses are not all dead yet. Men who will not patronize an open air meeting in the daytime will steal up under cover of darkness and listen to your story, and perhaps be reached. If the crowd will not come in the daytime try a service at night.

The place. Select a place where the crowds gather, some thoroughfare where they go sweeping by, by the hundreds, if you can.

SOME SUGGESTIONS.

Let the sermon be short. Statements strong, plain, practical. Appeal earnest. Have good, live singing. Remember that the one end is to bring men to the Lord Jesus Christ. If possible have a room at the church or elsewhere, to which you can invite at the close of the open-air meeting, any who seem to have been impressed. Arrange for an inquiry meeting. The best way to clinch what has been done is by definite, personal, hand-to-hand work at an after meeting.

The praying in an after meeting should be brief, and but for one thing, the salvation of the lost. Long general prayers that take in everybody and everything, are apt to be powerless anywhere, but they are specially out of place in a meeting with a special object.

In dealing with an inquirer, when you see that he has come to the point of accepting Christ, it is well to ask him to kneel with you, and pray aloud. His prayer will be an index to his heart. If he begins with confessing sin and thanking God for the gift of Christ, you may be sure that he is saved. If he apologizes for sin and fails to make a full confession, he needs further instruction.

As to the length of the after meeting—that should depend upon the work to be done. If there are earnest souls seeking Christ and loth to leave without comfort, we should remain with them as long as we think they need our services.

ADVERTISING THE MEETING.

This subject is of far more importance than the average worker realizes. Business men know that success in almost every line depends upon judicious advertising. We believe that by wise and judicious advertising the vacant seats in most of our churches could be filled. Our idea is that the open air meetings can be made effective as advertising agencies for bringing the church and its services to the attention of the people.

It will help if the open air meeting be announced on a cheap "dodger" or "gutter-snipe." Have these handed to passers by, and throw them into the stores an hour or two before the service is to begin. Then appoint some one or more to hand to everyone who stops or stands while the open air meeting is in progress a neat card of invitation to the church. Let this card contain name of church, location, name of pastor, and his address, with full calendar of regular services on one side, and a cordial invitation to special evangelistic meeting on the reverse side.

VACATION SUGGESTIONS.

PREACHERS' VACATION SUGGESTIONS.

The 120 or more summer Chautauquas all over the United States were asked to give reasons why a preacher's vacation could be profitably spent at their resorts. Below are the replies. With half rates on railway and special rates at these places, so well distributed over the country, it ought not to be difficult for the minister to attend. Winona, with its strong Bible conference, will no doubt attract many.

Many of the preachers will take their vacation trips on rivers, Ohio, Cumberland, Tennessee, Hudson, Mississippi, or on the Great Lakes. Mackinaw is a beautiful island, with interesting side trips. Some will go to Denver, to the Sunday School convention, return trip ticket from Chicago being but $25. There are low rates from there to Yellowstone Park, and the round trip, Chicago to San Francisco, is but $50.

Traveling brings a change, but it also brings weariness, and the chances are that at hotels and on dining cars you will eat twice as much as at home and exercise only half as much.

So that, to those who enjoy getting out of the beaten track, I heartily recommend the trip afoot, or awheel, suggested in the previous number. Some European trips are suggested. The Outlook, New York, for June 7 will contain many vacation suggestions.

CANADA.

Grimsby Park, the only Canadian Chautauqua, is on the south shore of Lake Ontario, twenty-five miles from Niagara Falls. July 21-26 is Tennyson week, under the guidance of a very competent director; from August 11-15, Dr. Workman will lecture on Isaiah's "Servant of Jehovah," both of these courses are free to all, without extra charge. In July, Sunday services will be supplied by eminent Canadian ministers, and in August, distinguished American divines will preach and lecture. The Rev. Chas. B. Galloway, Bishop of M. E. Church South, is engaged for August 24th and 25th. Two electric lighted hotels furnish ample accommodations at $2.00 and $1.00 a day, with reduced rates for week and month. Rev. E. A. Chown, 31 Madison ave., Toronto, Ont. After July 1st, Grimsby Park P. O., Ontario, Canada.

COLORADO.

Boulder, Colo. The fifth annual session of the Colorado Chautauqua Association will open on next July 4, and close on August 8.

A brilliant array of talent for the daily evening program. A large and strong faculty of specialists for the five full weeks' course in the summer school. Graduate work of university grade in a number of the more popular lines. Bible study and literature a specialty. A wonderful location, on the rim of the plains and under the shadow of the mountains. Pure water from mountain streams. A perfect climate, no perspiration, no sunstrokes. Irresistible sleeping weather. Ira M. DeLong, 1341 12th st., Boulder, Colo.

Glen Park, Colo., the home of the Rocky Mountain Chautauqua, is located on the Rio Grande and Santa Fe railroads, 52 miles south of Denver on the way to Colorado Springs. It is 7,200 altitude, in the edge of the mountains, is always cool and invigorating. The season opens June 1, closes October 1. This year, on account of the Triennial Sunday School World's Convention to be held in Denver, June 26, we are giving special emphasis in program to teacher training and Bible study. Outdoor nature study, many excursions to points of interest under leadership of our popular scientific professor. Room and board at hotel for $8.50 per week. House tents can be rented (furnished) for $4 per week, and fine cottages for the season at from $60 to $125. President, F. M. Priestly, Palmer Lake, Colo.

DAKOTA, SOUTH.

The Canton, S. D., Epworth Assembly, located at Canton, South Dakota, will hold its second annual session, June 25th to July 6th. Thirteen acres of beautiful grove on the banks of the Big Sioux river. Facilities: Magnificent auditorium, spacious dining hall, bathhouse, tennis courts, best of camping ground with abundance of pure water. Capt. Hobson appears on program June 30th. Other great attractions. Expense light.—Rev. A. C. Shepherd, Canton, South Dakota.

INDIANA.

Winona Lake, Ind. From June 30 to August 27 is the important season. Young People's Conference, June 30 to July 6. Bible conference, August 17 to 27. G. J. A. Ross, from England, and George Jackson, from Scotland, with James Mercer, F. B. Meyer's helper, from abroad, with a score of men well known in America. Pastors getting less than $1,000 per year may have free room; board will cost $3.50 per week. Recreation, boating, golf, bowling, etc. S. L. Dickey, Winona Lake, Ind.

Island Park Assembly, Rome City, Indiana. The 24th annual with 23 days assembly program opens July 23rd and closes August 14. Upwards of 100 great entertainments, lectures, etc. The Bible work is in charge of Dean Alfred A. Wright of the Boston School, assisted by other distinguished Bible workers. School of elocution in charge of Prof. Vargil A. Pinkley, of the Cincinnati school. Art, literature, music, under competent teachers. Kindergarten, boys' and girls' classes, free. Splendid swimming, bathing, boating. Ministers and wives free admission. Board and rooms, from $5 to $7 per week. J. F. Snyder, field secretary, La Grange, Ind., for printed matter."

ILLINOIS.

Chicago, Ill., Moody Bible Institute Summer School: Dr. C. I. Scofield, pastor of the Congregational Church at East Northfield Mass., will lecture on "Seven Great Highways through the Bible" in May, and will also give addresses on "Four Great Epochs of Church History." In June, Prof. W. W. White, of Montclair, N. J., will have for his subject "The Writings of Luke the Physician," also a short course on "How to Teach the Bible." Dr. James M. Gray, of Boston, will come to the Institute for the fifth summer in succession to lecture during July and August on "The Historical Books of the Old Testament (Genesis to Nehemiah)"; "Crucial Doctrines of Christianity," and "Practical Homiletics." In September, Prof. W. G. Moorehead, of Xenia, O., Theological Seminary, will undertake "The Exegetical Study of Hebrews." Rev. Mark Guy Pearse, of London, and Robert E. Speer, of New York, are expected for briefer visits. Mr. J. H. Todd, superintendent men's department, 80 Institute place, Chicago, or Miss E. S. Strong, superintendent women's department, 230 LaSalle avenue, Chicago. No fees are asked for tuition or training.

Rock River Assembly, Dixon, Illinois, begins July 30th and closes August 14th, 1902. The literary, biblical and scientific lectures will be specially profitable to the clergy. The best talent in England and America has been secured. Frank R. Bullen, Geo. Jackson, Frank R. Roberson, Reno B. Melbourne, Montaville Flowers, Ralph Parlette, Capt. Richard P. Hobson, Miss Ellen Stone, and others of like character have been engaged for one and two lectures each. Excellent hotel accommodations, $1.00 per day. Room and board for $3.50 to $4.00 per week. Tenting rivileges very reasonable. T. F. Dornblaser, Dixon, Ill.

The Lincoln, Ill., Chautauqua, which holds from July 25 until August 4, offers a free season ticket to each out-of-town minister and his wife. Tents cost from $2.50 up. A new park of 100 acres of most beautiful rolling ground has been secured and is not excelled elsewhere. A well-balanced program will instruct and entertain. For further particulars address the superintendent, J. H. Shaw, Bloomington, Ill.

The peculiar point of the Bloomington Chautauqua is that it is run by the Business Men's Association, and when such a body takes the management it is prima facie evidence that the assembly must be first-class. Such a body would not be identified with a

second grade effort. The date is August 7 to August 18, and free tickets are given to ministers and their wives, also a limited number of free tents. James H. Shaw, superintendent, Bloomington, Ill.

Ottawa, Ill., Chautauqua will be held from August 15 to August 25. Father Sherman, son of the great General, is one of the speakers, and P. Louther Wessels, secretary of the Boer Commission, is another. Free tickets will be given to out-of-town ministers and their wives. For further information address James H. Shaw, superintendent, Bloomington, Ill.

Old Salem Chautauqua, Petersburg, Ill., offers an ideal summer outing for ministers. Bible study and Sunday School work are made prominent. Miss Ellen Stone, Gen. Fitzhugh Lee, Capt. Joe Coghlan, Ex-Vice-President Stevenson, Hon. Champ Clark, Dr. A. A. Willits, Rev. Sam Jones, and others of note are to lecture at the assembly of August 7th to 19th. Address Geo. H. Turner, Petersburg, Ill.

IOWA.

Allerton Chautauqua Association holds its annual assembly August 13-21, 1902, with such attractions as Governors Cummins and Dockery, Capt. Hobson, Col. Copeland, Drs. A. A. Willits, Homer T. Wilson, M. M. Parkhurst, Prof. Dana C. Johnson, Hon. A. S. Zook, Mrs. Chas. E. Resser, African Boy Choir, Orpheus Jubilee Singers and D. W. Robertson's moving pictures. Dr. Parkhurst's normal Bible work and ministers' congress will be a special feature for ministers and teachers. Rooms and boarding $1.00 per day, or in tents for even less. J. B. Rankin, secretary, Allerton, Ia.

Iowa Falls Chautauqua Assembly will hold its 1902 meeting August 2 to 16. Iowa Falls is located on the main line of the Illinois Central, B. C. R. & N. and C. & N. W. railroads, and is near the center of the state. The grounds are attractive, facilities for recreation abundant, scenery picturesque, while the program for this year is the best ever placed on this platform. Good board for $3.50 per week, tents cheap. Tenting ground free. The ideal preacher's rest place. F. N. Eldredge, secretary, Des Moines, Ia.

KANSAS.

Wathena Kansas Chautauqua, August 9-17 inclusive, have the following attractions to offer ministers. Daily Bible expositions and Christian Lyceum led by a prominent divine, further carried on by the attending ministers. The opportunity of associating with a great number of able clergymen. The grounds are most picturesque, within a shady forest, near the Missouri river. Being four miles from St. Joseph, railroad connections are easily made; two railroads go to the grounds. A. W. Themanson, secretary, Wathena, Kan.

KENTUCKY.

Tri-State Chautauqua, Clyffeside Park, Ky. These beautiful grounds furnish great attractions for the weary pastor during his summer vacation. A beautiful lake, mountain scenery, deep shades, delightful boating, splendid hotels near the ground, with a program not surpassed anywhere in the country, are waiting to greet you for eleven days, beginning July 1st, and will send you home refreshed, with a new impetus for work. Rev. B. B. Evans, Huntington, W. Va.

MAINE.

Chautauqua-by-the-Sea, Ocean Park, Me. This assembly, July 25-Sept. 1, offers tempting attractions to all in its fine line of lectures by some of the best platform talent, its grand concerts and educational features, while added to these are special attractions to the clergy in its Ministers' Institute, July 28-August 2, conducted by eminent educators and divines, and its Biblical Institute, August 4-13, in charge of Prof. Anthony of Bates College divinity department. The location is ideal, combining both beach and grove environment. Rates reasonable. F. W. Demeritt, Dover, N. H.

MARYLAND.

Mountain Lake Park, Maryland, offers unusual facilities to Ministers of the Gospel. It is thoroughly undenominational. Social, Economic, Ethical problems are to have full discussion by those who are connected officially with these great movements. No stronger or more varied program will be presented at any point on the continent. It is emphatically a place for rest. No crowding. Climate and mountain views unsurpassed. A paradise for mothers and children. Half fare rates on the railroads. Board from $5.00 up. Rev. W. L. Davidson, D. D., 1354 Kenyon st., Washington, D. C., or L. A. Rudisall, Mountain Lake Park, Maryland.

MICHIGAN.

Bay View, Michigan, offers to preachers and teachers the finest opportunity for recuperation and recreation, restores debilitated and weary people. All persons suffering from hay fever or kindred diseases are instantly relieved. Write H. Hitchcock, Detroit, Mich., for the "Bay View Mirror" and any information wanted. The assembly opens July 16 and ends August 13.

NEW HAMPSHIRE.

Hedding, N. H., Chautauqua, 63 miles from Boston and 17 from the seashore at Portsmouth, it offers advantages that are among the best. It is particularly attractive as a resting place for preachers. Its pines fill the air with healing balm. An excellent Chautauqua will be conducted from August 4th to the 23rd. Cottages, rooms and board can be had at very low rates. Rev. C. E. Dorion, Ashland, New Hampshire.

NEW YORK.

Ministers should visit Chautauqua (N. Y.) this season (July 2-August 28) to meet: Dr. John McNeil, Bishop Thomas F. Gailor, Bishop John H. Vincent, Dr. J. Wilbur Chapman, Rev. George Jackson (Edinburg), Dr. C. F. Aked (Liverpool), Dr. J. M. Buckley, and other religious leaders. For Young People's Week (July 20-26) a few of the speakers are: Dr. McNeil, Dr. J. F. Berry, Mr. Robert E. Speer, Secretary John Willis Baer, Rev. W. H. Geistweit, and other successful workers. Together with this religious inspiration, the usual summer schools will be conducted and also many opportunities will be afforded to hear the best lecturers on literary and scientific subjects. Grand concert will be given each week and supplemented by some of the best soloists of the country. Further information may be secured from the Chautauqua General Offices, Cleveland, Ohio.

NEBRASKA.

Nebraska Epworth Assembly, Lincoln Park, Lincoln, Neb., August 6 to 14. Ministers will be interested in daily sermons by Evangelist Baskerville, of Madison, Wis., daily Bible exposition and daily talks before Preacher's Institute by Prof. Thos. Nicholson, Ph. D., of Cornell College (Iowa), and discussions of Christian citizenship by Rev. Chas. A. Crane, D. D., of Boston, and daily missionary talks by Rev. Homer C. Sterntz, D. D. Professor Excell will have charge of music. General Fitzhugh Lee, Dr. John, P. D., John W. Aked, of Liverpool, and other eminent people will be there. L. O. Jones, Lincoln, Neb.

OHIO.

Lakeside, Ohio, Assembly, July 9th to August 10th. Band and orchestra, camp meetings, English and German, separate auditoriums, August 11 to 20. Congregational Biblical Institute, August 20 to September 1. Program and talent equal to the best. Chas. W. Taneyhill, Lakeside, Ohio.

Miami Valley Chautauqua, Franklin, Ohio. Seventh Assembly, July 18 to July 28, 1902. Exceptionally strong program. Among the attractions are: Capt. Hobson, Dr. MacArthur, Boston Carnival and Concert Co., Sam P. Jones, Illustrated Lectures, Hawthorne Musical Club, Dr. Thos. E. Green, General Lee, General Booth, Mrs. Booth, Liquid Air, Miss Helen M. Stone. New, beautiful grounds, on the far-famed Great Miami, boating, bathing, fishing. Season tickets, $2.50; tents, $2.50 for entire time, special rates to ministers. F. Gillum Cromer, Franklin, Ohio.

OREGON.

Preachers, in our territory, should attend the Southern Oregon Chautauqua Assembly, July 8-18, 1902, on account of its helpful, inspiring lectures, its good music and instructive schools; to come in contact with our great speakers and mingle with our earnest, thoughtful patrons, and nature in some of its kindliest forms, in short, to find rest, change, knowledge, a larger and better world. Board $3.50 to $7.00 per week. Prof. T. A. Hayes, Sec'y, Ashland, Oregon.

PENNSYLVANIA.

The Pocono Pines Assembly, Naomi Pines, Pa., is a new Chautauqua movement, open for guests August 1, 1902. An annual conference will be held on Bible study, Sunday school and evangelistic work. Rev. Charles A. Dickey, Philadelphia, is the President of the Board of Trustees, Dr. M. G. Brumbaugh, University of Pennsylvania, Chancellor. Information as to the program, etc., can be obtained by addressing Rufus W. Miller, Chairman of the Executive Board, Reading, Pa., (after July 1st, Naomi Pines, Pa.). The location is on the borders of a mountain lake at an elevation of 2,000 feet. Naomi Pines is distant 125 miles from Philadelphia and 112 from New York city.

The Pennsylvania Chautauqua, Mt. Gretna, Pa., is an ideal place for a summer's rest and recreation. The eleventh annual assembly will open July 1 and continue five weeks. The chancellor, Rev. Dr. N. C. Schaeffer, Pennsylvania's State Superintendent of Public Instruction, has prepared an excellent program of lectures and entertainments, which will afford pleasing diversion. The atmosphere is invigorating and healthful, and the nights cool and restful. The flora of Mt. Gretna is so profuse and varied, as to be a perfect paradise for the botanist and affords infinite enjoyment to the lovers of nature. The lake furnishes delightful boating and bathing, and the inn comfortable and excellent meals at moderate cost.

PROF. J. H. KEENER,
Corresponding Sec., Lawrenceville, N. J.

WEST VIRGINIA.

The Moundsville Chautauqua Assembly, July 31 to August 10, on the B. & O. R. R. twelve miles below Wheeling; also on a motor line. Musical concerts, lectures and classes in delsarte, physical culture and elocution. The Sundays will be given to sermons and social meetings for both old and young. The grounds are pleasant, with water abundant and excellent. A good hotel and special rates to ministers and their families. Information will be cheerfully given by the secretary, J. W. Leach, Benwood, W. Va., or Rev. C. B. Graham, president, Wheeling, W. Va.

WISCONSIN.

The Lake Geneva, Wis., conference of Volunteer Workers in city, town and railroad Young Men's Christian Associations is designed to promote the intelligence of the active members in the principles and methods of the movement. The fifth session will be held August 1 to 11. The program is up to the level of former years. The attractions of the camp will be greater than ever.

JOHN W. HANSEL,
Gen. Sec., 705 Association Bldg., Chicago.

Delavan Lake Assembly, Wis., opens July 30 and closes August 10. Strong program arranged for coming session. Miss Ellen M. Stone, the ransomed missionary, to speak on opening day. Delavan Lake affords the finest boating, bathing and fishing. Steamers make regular trips around the lake, and afford visitors a chance to view the beautiful homes, scenery and other attractions. Fine dining hall. Services first class, and prices most reasonable. Tents rented to campers if desired.

W. A. COCHRANE, Supt.,
Delavan, Wis.

TEXAS.

The Waxachie, Tex., Chautauqua meets July 22, 1902, and closes July 31. Strong talent on the program this year. Tents can be rented for the season for $2 and $3. A good restaurant on the grounds, rooms can be rented cheap. Street cars from the grounds to any part of the city. Dr. W. H. Black, President of Missouri Valley College, Marshall, Mo., will conduct the Bible study of the assembly.

C. C. McCONNELL, President.
Whitesboro, Tex.

EUROPE.

For an unmarried preacher, a European vacation is practical. He can go from Philadelphia, New York or Boston on the American Transport or Leyland lines for $110 to $125 round trip, take a bicycle along and $5 per day for as long as you wish to stay. It is possible to do it for $2 per day if you stick to your wheel.

Y. M. C. A. conference at Christiania, Norway, August 20-24, is the occasion for a special price of $119 round trip first-class or $100 second-class. For particulars address World's Conference Party, Int. Com., Y. M. C. A., 3 West 29th St., New York City.

MORE EXTENDED TRIPS IN EUROPE.

First vacation excursion of the fine new twin screw express steamer Columbia, leaving New York Saturday, June 28, 1902. A delightful tour by water, rail and carriage, visiting Glasgow, Edinburgh, Melrose Abbey, Abbotsford, Durham, York, Peterboro, London, Dover, Ostend, Brussels, Paris, Versailles, Calais, Dover, Canterbury, London, Windsor, Oxford, Stratford-on-Avon. Coaching trip through the loveliest part of England to Anne Hathaway's Cottage and Warwick Castle, Chester, Glasgow (English Lakes, Dublin, Belfast, Giant's Causeway and Londonderry).

Cost of thirty-eight days' trip only $260. Forty-five days, giving more time in Scotland, London and Paris, $280. With an annex trip of seven days to the Rhine and Switzerland at $70; a second annex trip of fourteen days through Italy at $110 additional.

All necessary expenses included. Tickets to return good for one year. Further information furnished by D. E. Lorenz, Dept. C. A., 150 Fifth Ave., New York City.

A VACATION WITHOUT COST.

From a "Journey to Nature," by "J. P. M." Copyright, 1901, by Doubleday, Page & Co.

Last month there was a promise of information as to vacations in this number with the suggestion that every preacher should take one and that every preacher could afford one, for the most helpful vacation costs nothing. See page 424 in the May number. The difficulty with taking one day a week is that you don't do it—funeral or sick-calls or something.

Therefore it is best to break away for a week, and tramp. When I came to describe such a vacation, I kept thinking of the tramp taken by the doctor and the stockbroker, in a Journey to Nature, the story of which the publishers have kindly allowed me to repeat in an abbreviated form.—Ed.

THE STORY.

"I'll tell you what we'll do," he said to me one evening. "We'll take our sticks and get out of the beaten track."

"Where shall we go?" I asked.

"Ah, that's it. We will just go like derelicts. There shall be no goal and no purpose and no provision, and then the way will be full of surprises. We shall never know where we are or what the morrow will bring forth. We will divest ourselves of all intent, and fill ourselves with the delight of a road that leads nowhere. Did you ever try that experiment?"

"I never did, at least, since I played truant."

"Happy word—truant. Let us be truants for a few days; run away from our arrogant volitions and let the great tides of unconcern swing us with their ebb and flow. It will be evangelical."

"Be what?"

"Evangelical."

"It might be jolly, but I never associated jollity with an evangel."

"That's because you are thinking of it theologically, and I am speaking of it etimologically; simply good news, without telegraph wires. Something like the dew, always encompassing, but only obvious when you are cool enough to condense it." * * *

One morning we started off early, roughly but properly "togged," without knowing where we were going. I confess that there was a boyish zest in the uncertainty and freedom of it. We were unfamiliar with the country except in the immediate neighborhood of the farm, and we had looked at no map and asked no questions. * * * The moment we were out of sight of the house, the Doctor asked me if I felt any of the true inwardness of being a tramp. I told him I thought I had some faint premonitions of it. "Wait," he said, "till we have to beg our dinner, and they ask us to saw wood."

How exhilarating that walk was! There are times when the body exults in motion. The human machine springs to its work with wings, and all the forces of the man exert a stimulating pressure to the square inch. It is apt to be on such a morning as was that in September, with a bright sun shining, white

clouds sailing over a deep blue sky, with a fresh westerly breeze, and the roads yet damp with the late rain; something, too, in the companionship, as if kindred spirits were keeping step, or, better still, had taken hold of hands, as children do when they romp. The air was heavy with the fragrance of the wild-grape vines, and the fields were deliciously russet—just that melting gradation of sienna and tawny smears, running into a dull Naples yellow, that you see on a finely baked custard—and fringed with early goldenrod. The old road ran between stone walls, only visible here and there through the flaming blackberry vines, but backed up with great hedgerows, out of which the wild-cherry trees and the elderberry, heavy with their burdens, thrust themselves into view along with the scrawny crab-apples. All that was seen of human beings for several miles were the laborers stacking the corn in the fields, and they gave no heed to us. Once we passed a farm wagon heavily loaded with great yellow pumpkins, and we left it far behind creaking its way lazily. Now and then a house by the roadside seemingly deserted, but oftener the roofs of old-fashioned homesteads sticking out of the vistas at a safe distance from the highway, making themselves known as domestic centres by the cry of the pea-hens or the bark of a dog, and generally having an index-finger stuck up in the shape of a well-sweep.

Once we came upon a printed warning: "No trespassing on these grounds, under penalty of the law. Beware of the dogs." That stopped us. I think it jarred a little on the general sense of looseness and laziness. The Doctor looked at me inquiringly, and I undertook to explain:—

"Modern improvements," I said; "lawns, coverts, perhaps a preserve."

The Doctor climbed up on the fence and examined the sign. "It has been painted about ten years, I should judge," he said. "Suppose we investigate it."

"I am with you," I said. "I can take care of one dog if you will look out for the other."

We climbed over the fence, went through the trees and underbrush, and came out on a road that had once been gravelled. It brought us to a house, mansion-like in proportions, with the shutters tight and the doors boarded up. In front stood an old broken vase, with vestiges of a fountain and some broken pieces of plaster that may have been a statue. We sat down and surveyed the melancholy pile.

"The country is dotted with them every ten miles from Penobscot to the Golden Gate," said the Doctor. "I'll warrant that some old sea-captain who gave his life to battling with the ocean comforted himself up to the time of his dotage with retirement on a farm. Doubtless he was a whaling master and thought Nantucket was conventional. He came here and tried to shiver timbers and pipe all the affections on deck, after the affections had died of the scurvy. Then the loneliness of it killed him, and none of his heirs have had the decency to take that sign down." * * * * "What do you suppose was the age of that young man in the Bible story?"

"Judging from his recklessness, I should say he was about sixty-two."

The Doctor sat down on the edge of the fountain. "By the way," he said, "I wonder how that old germ story would have survived if it had been told realistically and not dramatically."

"Dramatically?"

"Certainly. Notice how it falls, away back there, into five acts. You can put the descriptive titles to each act just as the dramatists do. There is the first act, the Happy Family; second act, the Estrangement and Temptation; third act, the Suffering and Remorse; fourth act, the Return; fifth act, the Merry-making. There is a shadow flits over it in the brother's envy, and then all ends happily. Out of this fecund little vesicle of a tale, how many thousands of the world's legends have been wrought without ever improving on the subtle simplicity of the original, or broadening the ethical and romantic ground plan of a return." * * * *

We descended slowly into a valley, which grew shadowy and wet, and there was the traditional rustic bridge across a narrow stream. The Doctor looked at his watch. "How far," he asked, "do you suppose we have come?"

I thought five miles. He calculated eight. It was noon. We leaned against the old hand-rail and looked at each other.

"Doctor," said I, "I acknowledge the prodigal feeling—it is located mainly in my stomach."

He pointed down the stream to a flat rock, very mossy and canopied by a marsh poplar. "Let us repair," he said, "to yon umbrageous spot. I have bread and butter with home-cured ham interpolated, not to mention two hard-boiled eggs, prepared by the dainty fingers of the girl we have left behind. I will promise you not to lecture." * * * *

In the Doctor's office in the city there is hung upon his wall one Scripture motto. I have often looked at it wonderingly, asking myself what it meant, and how it came to be there. This is what it says:—

"For thus saith the Lord God, the Holy One of Israel. In returning and in rest shall ye be saved. In quietness and confidence shall be your strength, and ye would not."

One day I was waiting there with an artist friend, who was badly run down, and needed advice. We expected the Doctor to come in at any moment. My friend stood looking at the text, musingly.

"Well," I asked, "what do you make of it?"

He looked at me dreamily, and said:—

"I don't know why, but it put me in mind of a day in September. I suppose those old prophets lived in a kind of autumn of the soul. Did you ever have a thought rustle like the dead leaves?"

The Doctor and I sat down on a sloping rock, eating bread and butter. Jack Horner was a pessimist compared with us. To be able to eat bread and butter at all was one of the victories of the natural over the artificial man, but to eat it voraciously and want more seemed to strike the Doctor as a moral victory. There was only one higher plane, he thought, for me, and it was to be able to eat mush and milk with joy and thankfulness. * * * *

(Continued in July number.)

BANKS' SERMONS.

Vol. III. INCORPORATED WITH CURRENT ANECDOTES. No. 6.

The Ups and Downs of Human Life.

"And the servants of the king of Syria said unto him, Their gods are gods of the hills; therefore they were stronger than we; but let us fight against them in the plains and surely we shall be stronger than they." I Kings, xx., 23.

The Syrians had been badly worsted in battle. The flower of the country had gone down before the armies of Israel. The king himself had only escaped by the skin of his teeth, or rather, by the speed of his horse's heels. When he was home again in his own country his officers gathered about him and tried to explain why it had been that they had been so shamefully defeated. And this was their reason. They said to the king that Israel's gods were gods of the hills. Had not their Psalmist, their greatest poet, David, sung: "I will lift up mine eyes to the hills from whence cometh my help"? And were not the Israelites always talking about the " Holy Mountain" and the "Holy Hill"? Therefore they said if we can entice the Israelites to come out onto the prairies and fight on the level ground, we shall overthrow them. Among the heathen of that day there were multitudes of fabled deities. Every region had its god. There was a god of the sea, a god of war, a god of music, a god of wine, gods of the hills and gods of the valleys.

The old Romans, according to Augustine, had for the hilltops their god Jugatinum, and for the little hills the goddess Collatina, and for the valleys Valloma.

Now the Syrians were prairie people, and they esteemed themselves to be under the special guardianship of the gods of the valleys. And they thought the God of Israel was of the same sort as their own fabled god and could not leave the hills to follow the fate of Israel in the valley. Their idea was of a god who, while he might help in one place, would be powerless in another.

Now in studying this picture it has occurred to me that there are a good many people now whose ideas of God are not unlike this. When they are well and strong and carrying everything before them, they think God is pleased with them, and they believe in him. But when down from the hilltop of prosperity and success they come into the deep valley of adversity and trial, they cry out against their fate, and they lose all faith in God and in his ability to help them. They think he is a God of the hills, but not a God of the valleys.

We have suggested in the imagery of the story which gives us our text a fair outline of human life. It is a mingling of hills and valleys. It has its ups and downs, and there can be no doubt that life is infinitely more interesting because it is so. A dead level gets very monotonous. Go all day, and then go on the next day over a level prairie, and keep that up for days and weeks, and you will sigh for a mountain, sloping hills, and even the shadows of a dark canyon to vary the awful monotony. When Chief Joseph, the Nez Perce Indian chieftain, had been kept a long time in the flat Indian Territory, he came to the officer in command one morning, with all his stoic pride broken down, and cried out in very agony, "Oh, colonel, let us have one little hill, and we will die content!" The everlasting monotony of the prairie was killing him. And it is like that in life. The proverb is true that "variety is the spice of life." And as in what we eat, the relish, the seasoning is fully as important as the food, so in our every-day lives the lofty plateau of success and prosperity and ease gets to be very monotonous. There are many men and women who are fairly yawning themselves out of existence, they are so bored with life. These same people, if they were shook up, and made to feel the zest and enthusiasm of a good honest wrestle for existence, might live courageous and noble careers.

Do not complain against God or against your ill-fortune, because life is full of varied experiences. It is infinitely better so. The thing for us to understand is that it is God's plan, and that he is a God, not of the hills only, but of the valleys also.

There is another suggestion in this, and that is if you are now on the hill top, and rejoicing in great victory, it is wise for you to remember that life is not to be spent always on the hilltop, that ere long you will descend more or less suddenly into the valley. It is important that you remember this while on the hilltop, and get such communion and fellowship with God while there that when you come down into the valley you will not only have grace enough to do right and keep your faith, but be a blessing also to others.

No man ever had a greater hilltop experience than Elijah had on Mount Carmel. He had a great time. He was brave as a lion, and carried everything before him. He was more than a match for the four hundred prophets of the enemy, and he made a king tremble and shake like an aspen leaf. But grand as Elijah's triumph was, he carried no strength away from that mountain top experience. He went down into the valley to run like a coward, and it was a long time before he was nursed up enough to be of any force again. But how different it was when Christ went up on the Mount of Transfiguration and was transfigured in the presence of his disciples and shone forth before them in Heavenly glory. When he went down the mountain again into the valley it was to cast out devils, and heal the sick and bless everybody. The mountain top—the time of success, and prosperity, and vision, is the time to make such determinations, such resolu-

tions, and enter into such communion and fellowship with God, that the valley shall be filled with the strength and the blessing brought from the hilltop.

You might compare your Sundays with the week-day of work and trial between, to the hills and the valleys. In God's house, listening to his word, inspired by sweet music, brought up onto the mount of vision, it ought to be possible for us to have such a vision of Christ and of our duty, and of the divine power with which he helps us, that we go down into the valley of the week's work clothed upon with strength to do the will of God. When Paul stood before Agrippa, his boast was that he had not been "disobedient to the heavenly vision," which had been shown him many years before, at the time of his conversion. What a glorious thing it would be if we should so live true to God each week that at Saturday night looking back to our Sabbath's vision, we should be able to say: "I have not been disobedient to the heavenly vision."

We may have the suggestion on the other hand that the valleys are as necessary as the hills. The experience in the valleys prepares for the experience on the hilltop. If you will study the story of great lives you will find that the wrestling in the valleys, the lessons of humility and patience learned there, and the heroic muscle, physical, mental and moral, acquired by sturdy climbing out of the valley up the slopes of life's hillsides have been necessary to fit the soul for glorious deeds on the mountain top.

Take the case of Joseph. Who can doubt for a moment that if Joseph had been taken from his dreams, a careless boasting lad among his native hills, and made prime minister of Egypt he would have been a miserable failure. But suddenly, from that happy hilltop of boyish pride, where he sunned himself in his father's love, he is thrust down into the dark valley of humiliation. He is sold a slave into a foreign land. He is driven by his very sorrows and the utter helplessness of his situation to prayer and to communion with God. As a slave, and afterwards for years as a prisoner, he learns the great lessons of humility, and obedience, and patience and comes to know God, and fear him, which is the beginning of wisdom. It was the deep valley full of dark shadows, out of which Joseph emerged onto the hilltop of the great and splendid success of his life.

The life of Moses tells the same story. He is on the hilltop of favor and fame, as the son of Pharaoh's daughter; then he is cast down into the dark valley of trouble and flies in exile from his native land, where for forty years he is a humble sheep herder in the desert. But in that desert solitude he learned lessons that he never could have learned in the court of Egypt. There he found God and communed with him. He not only became strong of limb, but he became muscular of brain, and his moral fibre knitted itself into power. The Moses that came out of the wilderness and the desert at the call of God to liberate a nation of slaves, was a very different Moses from the impulsive youth that had fled away in exile forty years before. Forty years in the valley had made a man of him, and now he was ready to climb onto the hilltop and give a good account of himself. But do not for a moment imagine that these were exceptions. You will find the same story in the life of General Grant or Abraham Lincoln, or any one of a hundred illustrious names I might mention in our own land. It was in the valley of trial, of hardship, and sometimes of shame and disgrace that they wrestled with their enemies, snatched victory from defeat, and gathered a strength and force of character that fitted them to climb the mountain and stand in the sunlight of is summit worthy to be crowned.

No doubt I speak to some tonight who are in the valley. There have been times when you were on the hilltop. You look back to such experiences tonight with a sad and heavy heart. You say: "Those days will never come again, the shadows will never lift, happiness is not for me." Now all such foreboding and all such giving away before your trials is the height of folly. It is unworthy of you, and unworthy of God who is God of the valleys just as surely as he is of the hills. Live well in the valley and you shall be worthy to climb the hills again.

There went home to heaven a few weeks ago that great Christian artist, Sidney Cooper. He was in his ninety-ninth year when God called him. His life is one long romantic story of hills and valleys. But God was his God as truly when he was in the valleys as when he was on the hills. After he had grown to be an old man he said one day to a friend:

"Yes, the Bible is my recreation. And when one really knows the glorious happiness to be found in the living Word, it is the sweetest recreation for those in declining years that the soul could possibly desire. The Bible and its truth form my life day by day. Here am I an old man, aged and decrepit, if you like, but for years and years I can look back and say, 'The Lord is my shepherd, I shall not want.'"

On one occasion another great painter, Sir Edwin Landseer, was in sore trouble, and went to Henry Graves to chat the matter over with him. But the efforts of Graves to give comforting advice to the artist were unsuccessful. "Don't think me unkind, Graves," said Sir Edwin, "but I am none the happier for this long chat with you. I think I will go and have a talk with Cooper." So to Sidney Cooper the great animal painter went. Landseer stated his case. "We shan't be disturbed," said Cooper, "and I think I can put you in the way of getting the very advice and help you want." Cooper placed his hand on Landseer's shoulder. Landseer, who was not of a particularly religious turn of mind, nevertheless involuntarily did what that touch of the hand seemed to suggest. Together these two great artists knelt down in prayer and remained on their knees for some time. And when they got up, Landseer held out his hand to Cooper and said: "Cooper, you have put me in the way of getting, yes, and obtaining the very comfort that I stood so much in need of. God bless you!"

Sidney Cooper always made a religious

anniversary of his birthday. On his eighty-si xth birthday he wrote a poem entitled, "Musings on My Eighty-sixth Birthday," which shows how God had been to him the God not only of the hills but of the valleys. This happy old man sings:

Another birthday dawns—the eighty-sixth,
How little we take note of fleeting time!
Since last this day of joyful glee was here
What blessings have been mine; alas! how oft
Have unrequited been! the cares of life
Engross my thought when holy things my heart
Should fill. Thou who hast made my way of life
So full of mercies, be Thou still my help,
When o'er this day of life the night shall fall,
And called my feet to pass thro' ways unknown
Be near me still; be Thou my strength; and when
The walls decay leave not the tenant lone,
But by Thy spirit comfort and uphold;
I have but Thee, I have no claim of Gate
Of Pearl, or Street of Glittering Gold, but thro'
Thy boundless grace, my good and bad are both
Forgiven. In humble fitting place among
The many mansions where there is no sin,
And by Thy Crystal River flowing on
Through heaven's green expanse, I'll learn the new
And holy song of Worthy is the Lamb,
And 'neath the Healing Tree shall find that life
Wished for so long! ! !

I am sure I am speaking to many young men tonight who would like to grow old as Sidney Cooper did, noble and strong and happy. My friend, if you want to be that kind of an old man it is time to begin now. Give your heart to Christ and walk with him through the valleys as well as on the hilltops, and your life shall grow in strength and power, and at last shall realize the promise of the Psalmist that the righteousness shall be fat and flourishing in old age, and bear fruit as long as they live. For them the valley of the shadow of death shall be but the entrance to the gate, opening on the way that leads upward to the shining hilltops of Heaven and immortality.

Hints to Fishermen or How to Win Souls is an attractive little vest-pocket booklet by C. E. Cornell, Lay Evangelist. It is different for any other vest pocket manual because it treats specifically of both regeneration and entire sanctification. It also has "Helps for the Young Convert," "How to Retain and Enjoy Perfect Love." It gives more practical suggestions concerning methods, especially altar work, or the inquiry room than any other book in print. It will help any one to become a Christian filled with "power" to live and for service. It is beautifully bound in seal leather for 35 cents and in leatherette for 25 cents. Published by the Christian Standard Co., Philadelphia, Pa.

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